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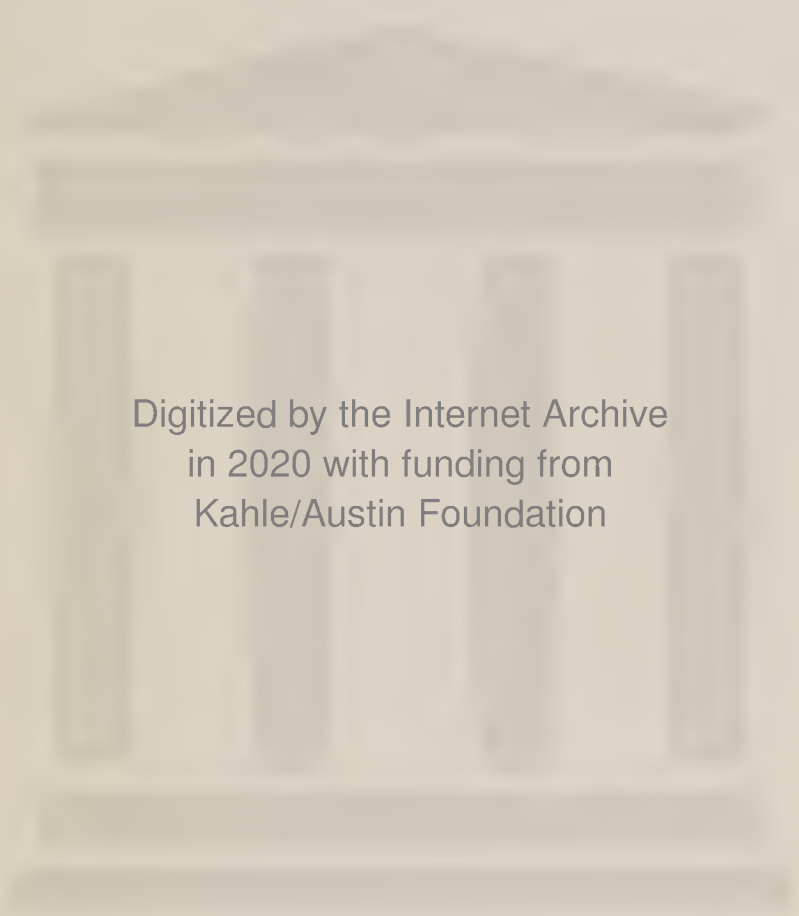
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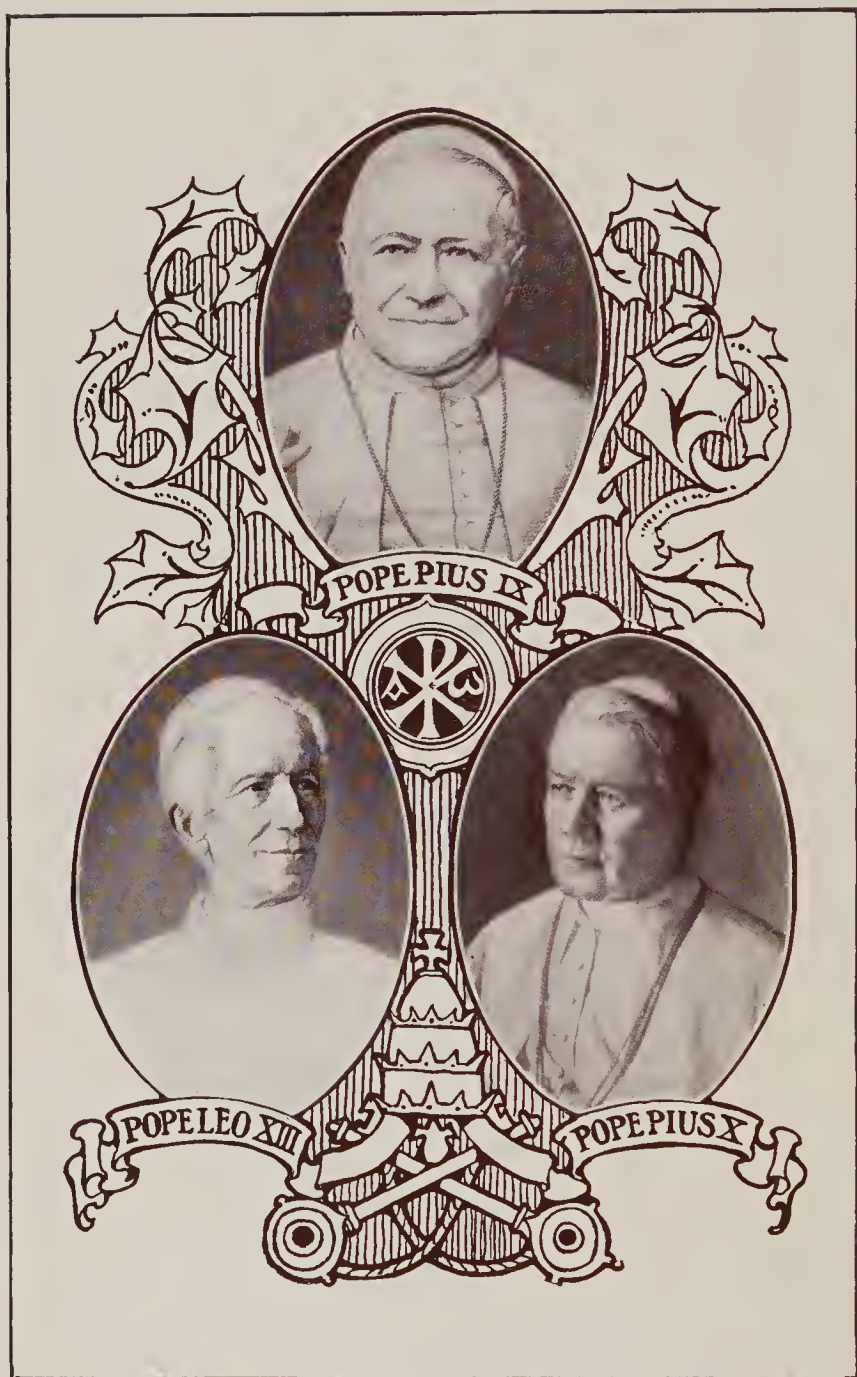


HISTORY OF  
THE AMERICAN COLLEGE  
ROME, ITALY





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# HISTORY OF THE AMERICAN COLLEGE OF THE ROMAN CATHOLIC CHURCH OF THE UNITED STATES ROME, ITALY

BY

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**✠ JOHN M. FARLEY,**  
*Archbishop of New York.*

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## PREFACE

WHEN the late Archbishop Corrigan, two years before he died, gave me his manuscripts relating to the American College in Rome, of which he was one of the first students, he asked me to write its history. I promised to do so, and I did write it; but I found it impossible, until now, to verify statements regarding it. Even the alumni eye-witnesses at the opening of it disagreed in their accounts of what happened on the occasion.

In spite of this drawback, perhaps if I had as few scruples as the average historian of modern times in regard to historical accuracy, this work would have seen the light sooner. When I entered the College as a student at Genzano, in October, 1860, one of the things that amused me and the other scholars was the frequent disagreement of the senior students, members of the "original twelve" who entered the College in Rome on December 8, 1859, as to the facts, personages, and incidents of that important

event. But such is human testimony and such is history! The fear of making a mistake or a misstatement made me delay the publication of this book over eight years. Yet I expect to find some one, in spite of my care, point out to me an inaccuracy or an omission. Well, I must be satisfied. I have blazed the way. Let some other alumnus follow, and make perfect my imperfections of style or matter.

If Michael A. Corrigan, D.D., Thomas J. Gardner, D.D., and Daniel O'Regan, D.D., my schoolmates in the College, were living, I should have the benefit of their learning and good taste, which have never been excelled in the records of our Alma Mater. To their memory I dedicate this book with undying affection.<sup>1</sup>

HENRY A. BRANN, D.D.

ST. AGNES' RECTORY,

New York,

November 12, 1909.

<sup>1</sup>The sincere thanks of the author are specially due to the Rev. Wm. E. Degnan, D.D., one of the cleverest of the College alumni, for his faithful and careful reading of the proofs, during the author's absence in Rome.





RT. REV. MGR. HENRY A. BRANN, D.D., LL.D.

*The First Priest of the American College,  
Rome, Italy, June 14, 1862*



# CONTENTS

	PAGE
Preface . . . . .	3

## INTRODUCTION

Nationalism . . . . .	9
-----------------------	---

## CHAPTER I

The Idea of the American College and Its Realization	23
------------------------------------------------------	----

## CHAPTER II

History and Description of the Building . . .	68
-----------------------------------------------	----

## CHAPTER III

Description of the College Church, Santa Maria dell' Umiltà . . . . .	76
--------------------------------------------------------------------------	----

## CHAPTER IV

Progress of the College since Its Foundation . .	86
--------------------------------------------------	----

## CHAPTER V

Part I.—Our Lady of Guadalupe in Estramadura, Spain . . . . .	115
Part II.—Our Lady of Guadalupe in Mexico . .	128

## CHAPTER VI

Threatened Confiscation of the College Property .	149
---------------------------------------------------	-----

	PAGE
CHAPTER VII	
Life in the American College . . . . .	197
A Second Chapter on Life in the American College	235
CHAPTER VIII	
Administration of Bishop Kennedy . . . . .	246
CHAPTER IX	
After Fifty Years . . . . .	267
APPENDIX	
Letter from the Roman Consul-General to the Editor of the "Freeman's Journal" in Regard to the Proposed American College . . . . .	399
Miscellaneous Notes. <i>By Archbishop Corrigan, '63</i>	412
Alma Mater. Letter to the Secretary of the Associ- ation in Regard to the Purchase of the Property on Piazza della Pilotta. <i>By Archbishop Corri- gan, '63</i> . . . . .	426
Circular Letter to the Archbishops and Bishops of the United States in Regard to the Endowment of the American College . . . . .	435
The Devotion of the Sacred Heart in the College .	441
"Giornale di Roma" . . . . .	444

# Contents

7

PAGE

Early Days of the American College. <i>By Rev. Dr.</i> <i>Reuben Parsons, '65</i> . . . . .	458
Reminiscences, 1873-1875. <i>By Rev. M. J. Brennan,</i> <i>'75</i> . . . . .	488
Musical Reminiscences, 1878-1884. <i>By Rev. Thomas</i> <i>P. McLoughlin, '84</i> . . . . .	497
In Our Times! . . . . .	506
Speech of the Rev. Dr. Brann at the Dinner Given in the American College, Rome, January 1, 1910	519
Officers of the College . . . . .	525
The Alumni Association . . . . .	528
Necrology . . . . .	539
List of Contributors . . . . .	540
List of Students . . . . .	547



# History of the American College in Rome

## INTRODUCTION

### NATIONALISM

FROM the earliest times the Catholic Church has been opposed by men who considered or affected to consider her the foe of national institutions, national laws and customs. The occasion of this opposition is found in the very nature of the Church. She is divine and catholic. Her apostles were not sent to conquer only one city, but all nations. Her authority is superior in origin, purpose, and character to political authority, and is not limited by the bounds of any nation. She is a society established for all races and conditions of men. She is of supernatural origin, and has a supernatural purpose; while the nation is merely of the natural, local, and temporal order. The nation lives and dies; the Church lives but

never dies. The nation is mortal; the Church is immortal. The nation changes; the Church is always the same.

The Church is superior to the nation in origin, constitution, and laws. Her authority is immediately from God. When her laws come into collision with the laws of civil society, these cease to bind in conscience; so teaches her founder, the God-man. The Catholic always says with the apostles: "We must obey God rather than men." Yet no collision should or could happen if civil legislators and rulers always recognized and followed the natural and the divine law, for the Church necessarily recognizes and will never violate them. They are part of her creed and code. The natural and the divine law are crystallized in the Church, and direct the State in the path which it should follow in working out its purpose—the temporal welfare of humanity. The temporal is subordinate to the eternal, and hence, although the nation is a perfect and independent society whose rights are respected and sanctioned by the Church, yet human laws



should be subsidiary and ancillary to the Church, whose end is the ultimate and supernatural happiness of mankind. State legislation never should, and Church legislation, because divinely guided, never will oppose the natural or the divine law.

The ideal human society, therefore, is one in which the civil and the spiritual orders are friendly partners, working together for the common weal; the spiritual teaching and guiding in faith and morals, while the civil protects the spiritual in the accomplishment of all its divine functions, and promotes at the same time the temporal welfare of the people. Christ founded only one Church for the whole human race, commissioned His apostles to teach all nations the same truths—all the things which He had commanded—and appointed one of the apostles to be the juridical and teaching head of this Church, so that its catholicity and identity should be ever preserved by its unity.

National and local prejudices were among the earliest foes of Christ and His Church. "Could anything good come out of Nazareth?"

said Nathaniel, expressing the first local prejudice against Christ. The Greek and Roman did not like the Hebrew race and creed of the Founder of the Church and of His first apostles. They were foreigners, and the Christian religion was a foreigner in Rome, and the creed and the code of a foreigner, Christ. It was a creed that menaced the despotic power usurped by the emperor and the State, and hence the emperor and the State hated it. Christ robbed him of his divinity, dethroned the God-State, and put the crucifix above the flag, God above man. Christianity curbed the political ambitions of statesmen, and interfered with the business of many citizens. The trade of Demetrius, the silversmith, who made the graven images of the gods, was not the only occupation which had to go with the introduction of Christianity; the property of the Roman slaveholders was in danger. Did not Christians recognize the ethical equality of mankind? Was not the slave a brother? The rights of the Roman father were attacked. The shackles of his despotic sway were stricken

from the limbs of his wife and children by a new religion which leveled the old temples, broke the statues of the gods, overleaped the barriers of national and local hatred, and united all men into one brotherhood under the standard of the Crucified. The learned Athenian despised a creed which taught that the barbarous Scythian was his brother; and the proud Roman senator hated a religion which asserted the equality of the German and British savage with the blue blood of the Conscript Fathers. The Church was opposed by pride and self-interest.

The conditions of life and thought which gave rise in the beginning to what I call nationalism, continued after the conversion and fall of the empire. It was hard to expel from the Roman mind the idea that the State was not supreme and the emperor not divine; hence the emperor, the king, the State interfered constantly in ecclesiastical matters, harassed popes and bishops, and usurped the office of theologians. Heresy and schism were the consequence. There is not a heresy of importance,

from Arianism to Protestantism, in which national politics and prejudices have not played a chief part. Roman emperors, from Constantine to Romulus Augustus, wanted to be popes, to formulate doctrines, appoint bishops, and prescribe Church rubrics. Through the reigns of the Henrys, Othos, and Barbarossas of Germany, to the Philips and Louises of France, and to the Edwards and Henrys of England, national politics and politicians have been mixed up with ecclesiastical disturbances. They envied the Church's power and they coveted the Church's money. One emperor, like Leo the Isaurian, interferes with the worship of images; while, several centuries later, another, Joseph II of Austria, tries to regulate the ceremonies of the Mass. These civil rulers, as well as many of the German emperors and French kings of the Middle Ages, envying the Church her power and wealth—justly acquired and held as the patrimony of the poor—tried to usurp the one and steal the other. The spoliation of the Church effected by Henry VIII of England in the sixteenth century and of

Victor Emmanuel of Italy in our own times tells what nationalism means in those enlightened countries. It means greed, schism, heresy, and despotism. Modern as well as ancient heresy found its chief support in political intrigue. "Gallicanism" would never have thriven but for the vanity and cupidity of French kings, aided and abetted by courtier prelates. Protestantism was from first to last propagated by greed, lust, and political plots, and by the bayonets of Church robbers. Its most conservative form, "Anglicanism," depends to this day on national prejudice, on the possession of stolen property, and on the protection which the State, claiming to be the ruler, as it is the creator, of the national church of England, gives to its servile creature tied to the royal throne by a chain of gold.

For a time after the conversion of the barbarians, the spirit of nationalism was held in abeyance by the preponderating influence of the Papacy, which, always striving to realize the divine ideal, tried to weld the nations into Catholic unity. The Pope for a time stood at

the head of a European confederation. Yet even in the palmiest days of pontifical power, frequent attacks were made on the catholicity of the Church by barons and kings, empires and republics. These attacks had their origin chiefly in the desire to steal Church property. The Church was then rich; the piety and the generosity of the people had made it so. The quarrel about investitures was caused by simoniacal attempts to confer ecclesiastical benefices. The emperors wanted to control clerical appointments because there was money to be made out of them. Yet in spite of all the turbulence of the Middle Ages, the spirit of unity and catholicity generally prevailed, and seldom did any one question the right of the Pope to the headship of the Church and of Christendom. His spiritual supremacy was unquestioned even all through the great schism of the West, as Creighton and Ranke reluctantly admit. Even during that schism, which originated in a narrow nationalism and local jealousies, no heresy of consequence broke out to divide the faith of Christendom. But just

as the Greek schism, prompted by national jealousy and the ambition and local pride of Photius and Michael Cerularius, paved the way for modern Greek heresy; so did the schism of the West prepare the way for the national churches of Protestantism. German national pride, with the ambition and the cupidity of the robber barons, propagated Protestantism throughout Europe. English regal concupiscence and cupidity begot the Church of England. The masses of the people were everywhere driven from the old Church, the Mother of the poor, into the new State institution, and they have been kept there ever since chiefly by the politicians who control, at the same time, the power of the State and the benefices of the Church, and send the poor to English Protestant institutions, "the poor houses."

Nationalism when it means patriotism is a noble sentiment, but it becomes odious and detestable when it is the result of ambitious greed and pride. Nationalism in this form, because it is a usurper, is most injurious to the Catholic Church. What greater foe has the Church



had in modern times than the national church of Russia? This church is the most perfect type of national prejudice, isolation, exclusiveness, and despotism. Its hatred of the Catholic Church is manifested not only by bloody persecutions, but by fines, imprisonment, and the disfranchisement of those who have the courage to follow conscience and leave it. The absolute Czar is the modern substitute for the pagan ideal of the State-God as represented by Nero and Diocletian.

Now, no one knew better than the successor of St. Peter—always supremely intelligent, and the source and center of Christian unity—the evil influence of nationalism on the work and faith of the Church. Hence the Pope has always condemned nationalism or the attempt to put the flag above the crucifix. While Rome recognizes legitimate patriotism, she is always watchful of political interference in the Sanctuary, always on guard against attempts to limit the truth to national boundaries, or distort it by national prejudices or national vanity. Hence the Roman pontiffs never



cease to teach that the Truth is one and universal; that there is but one, holy, catholic, and apostolic society whose supreme ruler, judge, and teacher is the Bishop of Rome, successor of St. Peter, and vicar of Christ. Thus the Church is not German, French, English, Irish, or American—but catholic.

To preserve the unity of the Church against the spirit of disunion has been the constant struggle of the Holy See. Hence the Roman pontiffs have used both spiritual and temporal means to create a centripetal force in every nation to counteract the centrifugal force of so-called patriotism. The many evidences in Canon Law of papal interference in the different nations of the earth were not due to the ambition or greed of the Popes (as Protestant writers falsely assert), but to the zeal of Rome to preserve Christian unity and to build up fortresses to defend this unity among the nations—fortresses for the defence of Roman faith, Roman power, and Roman rights, because they were the faith, the power, and the rights of Christ. For this purpose, also, were resident

nuncios and delegates of the Holy See appointed. Their influence was to emphasize, in the different nations, Christ's gift of authority and of jurisdiction to the See of Peter over the whole Church. That See represents the World Religion in face of national jealousy and sectarianism. The sects are local, national; the Church is cosmopolitan, catholic, as Jesus Christ made it.

Among other means, the Popes saw that a powerful antidote to the spirit of nationalism and sect would be to educate representatives of the different nations in the Pontifical City. Hence the origin of the national colleges in Rome. They are the logical outcome of papal desire for Christian unity. In these colleges students of different nations, representing the mosaic of the Church's catholicity, receive lessons of Roman faith and loyalty, which they carry home and propagate. The more Roman the nations are, the more Christian they become. Hence all the great nations have their representative colleges in Rome. While the College of the Propaganda, founded by Urban

VIII, is for all races; France, Germany, England, Scotland, Ireland, and other European nations have their separate colleges, as well as South America and the United States. The North American College is therefore only one of the centers of Catholic unity, one of the stars that shine in the crown of Catholic faith, piety, and scholarship in immortal Rome. The College and its alumni are destined to be a bulwark against the spirit of disunion, of heresy and schism in the United States. This was the purpose of its founder, the saintly Pius IX; this the aim of the American bishops who co-operated with him in the work; and this the desire of all its alumni, scattered through our great country. For this they toil, and for this they will strive to the end that there may be but one Faith and one Baptism, as there is but one Lord, the God-man, Jesus Christ, the Redeemer and Saviour of mankind.





CARDINAL BARNABO  
PREFECT OF THE PROPAGANDA AT THE OPENING OF THE  
AMERICAN COLLEGE



## CHAPTER I

### THE IDEA OF THE AMERICAN COLLEGE AND ITS REALIZATION

P<sup>I</sup>US IX, as the universal head of the Church, very probably first conceived the idea of a North American College in Rome. But as the origin of an idea is a question of psychology, it can hardly be called an historical question. The author simply states facts as he knows them.

The establishment of an ecclesiastical college in Rome for North American students was, for some time before its accomplishment, a cherished scheme of Archbishop Kenrick of Baltimore and Archbishop Hughes of New York, both of whom were the most zealous supporters of His Holiness Pope Pius IX in his efforts toward acquiring the institution which was destined to be of such benefit, not only to those American priests who have the advantage of completing their studies within its walls, but,

religionis, veluti in plantario crescent, qui pietate bonisque artibus hic imbuti et incorruptam doctrinam ex ipso fonte haurientes, ac ritus, sanctissimasque cæremonias ex Ecclesiæ omnium matris et magistræ more, institutisque addiscentes, atque optimis disciplinis exculti, cum in patriam redierint vel parochi, vel concionatoris, vel præceptoris munus rite obire atque exemplo vitæ, populo prælucere, rudemque plebem erudire, et errantes ad veritatis, et justitiæ semitas reducere, doctrinæque præsidiiis insidiantium hominum fallacias refellere et insaniam redarguere poterunt. Si huic nostro desiderio, quod spirituale istarum regionum bonum unice spectat, vos obsecundare volueritis, nos certe, quantum in nobis erit, haud omittemus, Vos omni studio juvare, ut idem Collegium constituere possitis."

#### TRANSLATION OF THE ABOVE LETTER

In order that you may more readily supply the needs of your dioceses and obtain active and industrious workers to aid you in cultivating the Vineyard of the Lord, it is our urgent wish



(as we have already had the pleasure of telling some of your prelates who were in the city on the occasion of our dogmatic definition of the Immaculate Conception of the Mother of God) that, by planning together and allying your resources you should erect a college of your own for the clergy of your nation in this Our Holy City. For you, in your wisdom, must well know what great advantages are to be derived by your dioceses from such an institution. Thus young men, chosen by you and sent to this city for religious purposes, grow up as rare plants in a conservatory; here they are imbued with piety and virtuous practices, drawing their doctrine incorrupted from the very fountain-head, learning also the rites and most sacred ceremonies according to the usage and established practices of the Church, the Mother and Ruler of all men, and being educated in the very highest subjects. Then, when they return to their own country to act, in due course, as parish priests, preachers, or teachers, and also to shine resplendently as models of right living to the people and to teach the un-

## 28 *History of the American College, Rome*

cultured, they will be able to bring those who are going astray back to the paths of truth and justice and to controvert and refute the fallacies and unsound arguments of the men who are plotting against the strongholds of religious doctrine. If you wish to further this desire of Ours, which has for its object only the spiritual welfare of your country, we certainly shall not fail, in so far as lies in our power, to give you every possible aid in establishing this College.

In the Eighth Provincial Council of Baltimore, held from the 6th to the 16th of May, 1855, it was resolved in the first private congregation to appoint a committee of three bishops to report on the subject of the American College in Rome; and Bishops O'Connor of Pittsburg, Neumann of Philadelphia, and Dr. Lynch, administrator of Charleston, were appointed the committee. It was subsequently agreed to ask the Holy Father to appoint three bishops as a committee; that the Archbishop of Baltimore should act meanwhile; and

that an active and experienced clergyman be sent to Rome to attend to the matter and make the necessary preparations. The eighth decree runs as follows:

“Probe intelligentes quantopere religio nostra sanctissima in hisce regionibus profecta sit, si Collegium in Alma Urbe sub ipsa Apostolicæ Sedis umbra instituatur, in quo juvenes ad sacrum ministerium in provinciis nostris exercendum destinati; ad doctrinas omnes atque disciplinas quæ Ecclesiasticum usum decent, informentur ita ut digni divini verbi ministri evadant; statuerunt Patres ejusmodi collegium omnino, si fieri poterit, sine mora esse instituentum. Insuper rogaverunt Rmum. D. Archiep. Baltimoreensem, cui sententias suas de meliori consilium hoc perficiendi ratione jam aperuerant, ut eorum hac in re vices tum erga S. Sedem, tum erga cæteros Americæ Fœderatæ Archiepiscopos et Episcopos gerere dignetur.”

#### TRANSLATION OF THE ABOVE

“With a clear comprehension of the extent to which our most holy religion in this country

will be benefited by the establishment in the Holy City, under the very shadow of the Apostolic Chair, of a college in which young men destined for the priesthood in our provinces will be instructed in all such branches of study and practices as are suitable for the uses of the Church, so that they may go forth as worthy ministers of the Divine Word; the Fathers decided that such a college should be established, if possible, without delay. They, moreover, asked the Most Reverend Archbishop of Baltimore (to whom they had already made known their opinions as to the weightier reasons for carrying out this plan), to deign to place their several views of the matter before the Holy See and also before the other archbishops and bishops of the United States."

In reply to the letter of the Sovereign Pontiff, the bishops say:

"Antequam vero, Beatissime Pater, huic epistolæ finem imponamus, non possumus nobis temperare, quin tibi recentissimo tuo in nos

gentemque nostram collato beneficio agamus gratias, quas habemus maximas. Significasti enim velle te, ut in Alma Urbe, apud ipsam Petri sedem, tutissimamque fidei arcem, Collegium instituatur, in quo alantur juvenes, quorum erit, peracto studiorum curriculo, sacris in hac regione missionibus operam dare; idque operis paratum te ope atque auctoritate tua promovere. Hoc scilicet, Beatissime Pater, tot aliis tantisque benevolentiae indiciis, quibus paternum tuum in nos animum comprobasti, quasi cumulus accessit."

#### TRANSLATION

"Before we bring this letter to a close, Most Holy Father, we can not refrain from expressing our gratitude for the latest benefit that you have conferred on us and our people. You have expressed a wish to have established in Rome, before the very throne of Peter, the strongest citadel of the Faith, a college where young men will be educated and, after completing their course of studies, will devote

their services to the sacred missions in this country; you have also shown that you are promoting the preparation of the work by your support and authority. This then, O Holy Father, is added, over and above, to the many other evidences of your great good will whereby you have shown your paternal feeling toward us."

In his reply, August 9, 1855, the Holy Father writes:

"Jam vero quod attinet ad Collegium in hac Alma Urbe nostra constituendum pro istius nationis clericis rite educandis, de quo verba facitis in iisdem vestris litteris, noscatis velimus per nostras litteras Kallendis Januarii vertentis anni datas, nos venerabilibus Fratribus Joanni Archiepiscopo Neo-Eboracensi ejusque suffraganeis Episcopis significasse, vehementer nos optare ut istarum regionum Sacrorum Antistites collatis inter se consiliis, consociatisque viribus, ejusmodi Collegium Romæ erigere vellent. Quæ sane res nobis gratissima esset, propterea quod, veluti pro

vestra sapientia probe nostis, ad spirituale istorum populorum bonum summopere conduceret. Quocirca nos quidem, quantum in nobis est haud omittemus tam salutare opus omni studio quam libentissime juvare, cum idem Collegium vestris aliorumque venerabilium Fratrum istarum Provinciarum Antistitum curis, consiliis et sumptibus in hac urbe esset erigendum.”

#### TRANSLATION

“With reference to the establishment in our Holy City, of the College (concerning which you spoke in your letter) for the proper education of the clergy of your nation, we would have you know that in our letter of January 1 of the present year, we advised our Venerable Brothers, John, Archbishop of New York and his suffragan bishops, that we earnestly desire the bishops of your country to combine their plans and resources for the purpose of establishing such a college in Rome. This project is extremely pleasing to us because, as you, in your wisdom, well know, it makes for the high-



est spiritual good of your people. Wherefore, We Ourselves shall do most willingly and zealously all that lies in Our power to aid so worthy an undertaking, inasmuch as the college is to be established in this city by your efforts and plans and moneys as well as those of your brother bishops in your provinces."

Cardinal Barnabo, Prefect of the Propaganda, in his remarks on the Eighth Provincial Council, writes as follows:

"*Decretum VIII approbatum fuit. Attamen quoad deputationem nonnullorum Antistitum qui veluti Commissarii pro Collegio existant, aliaque circa Rectoris electionem, de quibus in Actis Concilii fit mentio (see Coll. Lacensis, Vol. III, p. 109) responsionem S. Congregatio differendam censuit. Addam vero mirum evenisse quod non eadem concordia in re tam opportuna inter aliarum provinciarum Antistites deprehensa fuerit; quod inde potissimum est repetendum quia nonnulli Antistites censerent haud posse se opus ratione*



eadem ac alii juvare, vel quod alicubi offensionem aliquam timerent. Attamen litteras nomine Sanctitatis Suæ eo spectabant ut commendaretur opus, de cujus utilitate nulla excitari controversio potest. Licet vero diversimodo Antistites opem conferant, vel per se, vel per ditiores fideles ad id opportune excitatos, plus nonnulli, alii minus, uberius forsitan progressu temporis; attamen id imprimis erat in votis, ut unanimi voluntate, collatisque consiliis, omnes ad opus perficiendum conspirarent. Emi. Patres animadvertendum id voluerunt ea etiam de causa, ut Amplitudo Tua præstare melius valeat quod Episcopi Concilii Baltimorensis statuerant nimirum ut cum aliis Archiepiscopis ageres, quatenus in Synodis suarum Provinciarum cum felici exitu ea de re pertractarent. Haud vero omitto prædictarum litterarum sensum explicare Archiepiscopis Cincinnatiensi, S. Ludovici et Neo-Aurelianensi, quemadmodum præstiti cum Archiepiscopo Neo-Eboraceno, qui nuperrime se ad hujusmodi scopum plura præstiturum spondit."

## TRANSLATION

“The eighth decree was approved. Nevertheless the Sacred Congregation thought well to delay its reply with regard to the appointment of bishops to act as trustees for the College and also with regard to other matters pertaining to the election of a rector, concerning which mention is made in the records of the council. I may add, too, that it is surprising that the same harmony is not observed among the bishops of the other provinces regarding so important a matter; that such harmony should exist is especially desirable, because some bishops think that they cannot aid the work in the same way as others or because they fear opposition in certain quarters. However, the letters from His Holiness showed that His approval was bestowed upon the work, the utility of which can not be disputed. Although the prelates might support the work in different ways, either by their own contributions, or by means of opportunely interesting the more wealthy among the faithful in it, some giving more, others giving less, but perhaps becoming

more liberal as time goes on, it was the chief wish of the Holy Father that all should with one accord unite their plans and act in harmony for the completion of the undertaking. The Most Reverend Fathers wished this to be kept in mind also in order that Your Grace could carry on what the bishops of the Council of Baltimore had begun, especially in order that you might act in conjunction with the other archbishops in so far as they have successfully dealt with the subject in the synods of their own provinces. I shall not fail to explain the meaning of the aforementioned letters to the Archbishops of Cincinnati, St. Louis, and New Orleans, as I did in the case of the Archbishop of New York, who has very recently pledged himself to further this object still more."

This letter of Cardinal Barnabo was written about February 17, 1857, as appears from a marginal note in the Coll. Lacensis, Vol. III, p. 155. The letter of Cardinal Barnabo to Archbishop Hughes (alluded to above) is given here from our diocesan archives:

“Illme. et Rme. Domine: Ex literis quas A. Tua ad R. D. Bernardum Smith nuperrime scripsit, quasque ipse S. huic Congni. exhibendas curavit, intelleximus id quod factum est ut votis SSmi. D. N. Pii PP. IX responderes pro erigendo in Urbe Collegio in quo clerici diocesum omnium in Fœderatis Americæ Septentrionalis Statibus existentium instituerentur. Cum porro ex prædictis literis luculenter appareat pari a te studio ac successu in ejusmodi negotio cum episcopis omnibus istius Provinciæ actum esse, S. hoc consilium, atque Ipsa Sanctitas Sua magnam inde lætitiā acceperunt. Quæ enim subsidia—(præter summam 30,000 scutatorum) pro perpetua triginta alumnorum sustentatione a Te imprimis atque a Suffraganeis Episcopis offeruntur, ea profecto sunt ut in tuto ponant primordia operis instituendi, ex quo uberrimi fructus pro incremento Catholicæ Religionis in Septentrionali America percipientur. Quæ cum ita sint, alacrius nunc Apostolica Sedes ad institutum de quo agitur erigendum operam dabit, eoque magis quod pro certo habeat Antistitum

coeterarum Provinciarum subsidium in tanto negotio non defuturum. Interim vero Amplitudo Tua libenter accipiet SSmo. Domino N. apprime gratum accidisse quod te auctore tam conspicuus Pastorum numerus se ad S. Sedis explenda desideria paratissimum exhibuerit ex quo profecto omnia fausta Americæ Septentrionalis Ecclesiis expectare licet, cum arctius eas Primæ Sedis charitatis ac devotionis vinculo consociantur. Ceterum et ea pariter gratanter intelleximus quæ in prædictis litteris significasti, de honore videlicet atque auctoritate quam nuper Catholici sunt isthic consecuti, deque efficacia atque liberalitate quibus pia opera ab iisdem promoventur. Omnia hæc et nobilissimam decent nationem, et a religione præsertim ac zelo, quo tu, Præsul Amplissime, præstas, sunt procul dubio repetenda. Epum. Pittsburgensem in Urbem quam primum adveniturum scio. Cum eo de Collegii negotio S. hæc Congtio. libentissime aget. Deum interim rogo ut te diu sospitem incolumemque servet.

40 *History of the American College, Rome*

“Romæ, ex Aed. S. C. de P. Fide, die 7 Januarii, 1857.

R. D. JOANNI HUGHES,

Archiepo. Neo Eboraceno.

Ad officia paratissimus,

AL. C. BARNABO. Præf.

Cajet. Archiep. Thebar. a Secretis.”

TRANSLATION OF THE ABOVE LETTER

“We learn from your letter to the Rev. Bernard Smith (which he has seen fit to show to this Sacred Congregation), that you are in accord with the wishes of the Holy Father Pius IX, regarding the founding in Rome of a college in which the clergy of all the dioceses of the United States may be educated. As it seems very evident from the letter just mentioned that the plan will be carried out with zeal and success by you acting in union with all the other bishops of your province, this Sacred Council and likewise His Holiness are very much gratified. The funds (over 30,000 scudi) for the perpetual maintenance of thirty

students are contributed by you especially and by your suffragan bishops; this is done so as to safeguard the first essentials for the establishment of an institution from which most abundant fruits may be gathered for the benefit of the Catholic religion in North America. With this much accomplished, the Apostolic See will more readily aid in the erection of the institution under consideration, the more so because it is certain that the support of the bishops of the other provinces will not be withheld in so important an undertaking. In the meantime let Your Grace rest assured that His Holiness is particularly gratified at the fact that so many bishops, following your example, have shown themselves most ready to fulfil the wishes of the Holy See; wherefore we may expect the most favorable results for the churches of North America, since they will be drawn together as with a bond by the generosity and good will of the Holy See. We are equally pleased to know what you state in your letter concerning the honor and authority that Catholics have recently acquired in your country,



## 42 *History of the American College, Rome*

and also regarding the efficiency and liberality with which they encourage pious works. All these things are becoming to a very noble people, and should undoubtedly be sought by means of the religion and zeal for which you, Most Reverend Archbishop, are pre-eminent. I know that the Bishop of Pittsburg will come, as soon as possible, to this City. This Sacred Congregation will treat with him most gladly concerning the matter of the College. In the meantime may God preserve you safe and unharmed for many years.

“Rome, College of the Propaganda, 7th of January, 1857.

AL. C. BARNABO, Prefect.

MOST REV. JOHN HUGHES,

Archbishop of New York.”

Bishop Michael O'Connor went to Rome in 1857; and he reported to the Ninth Provincial Council of Baltimore on May 8, 1858.

Pope Pius IX was so interested in the project of the American College that he offered to purchase and make a gift of a suitable



building, while the American bishops were to furnish it, and procure the funds necessary to support the institution. Accordingly, in 1857, the Holy Father bought the old Visitation Convent of the "Umiltà," then occupied by the soldiers of the French garrison in Rome, whose unwillingness to leave their comfortable quarters caused much delay in securing possession of the building. But success finally crowned the efforts of the Holy Father, who paid the sum of 42,000 scudi for the property, and gave the free use of it in perpetuity to the American bishops. The Fathers expressed their cordial acknowledgment of the benevolence of His Holiness, and promised to take up a general collection as soon as the building should be placed at their disposition.

Their letter to Pope Pius IX contains the following passage:

"Ultimo loco quod omittere nefas esset gratias agimus pro maximo Tuo in gentem et Ecclesiam nostram beneficio, cujus notitia nuper ad nos pervenit. Intelleximus quippe

Sanctitatem Tuam aedes perquam commodas adsignasse in usum Collegii, quod propediem in commodum sacrarum hujus regionis Missionium in Alma Urbe constitueretur. Pro hoc, et innumeris prope aliis in nos a Te collatis beneficiis nos usque ad extremum vitæ spiritum eorundem memoriam gratissimo animo servaturos profitemur.” (May 9, 1858.)

## TRANSLATION

“As a final word, which would be wrong indeed to omit, we return our thanks for your very great act of beneficence to our people, which has recently come to our knowledge. We learn that Your Holiness has given very commodious buildings for the use of the College which is soon to be founded in the Holy City for the benefit of the sacred missions of this country. On account of this and innumerable other favors (almost without number), which you have conferred upon us, we avow that we shall preserve the memory of them with grateful hearts unto the end of our days.”

A mural tablet, recording the gift of His

Holiness, was erected on the occasion of the inauguration of the College:

PROVIDENTIA  
D . N . PII . PONT . MAX  
AMPLIFICATORIS . CHRISTIANI . NOMINIS  
QUÆ . DOMUS . ANTIQUA . FUERAT . VIRGINUM  
SALESIAN  
HANC . ALUMNIS . AMERICÆ . BOREALIS  
FOEDARATÆ  
IN . ECCLESIÆ . SPEM . DOCTRINA . ET . PIETATE  
EXCOLENDIS  
AERE . SUO . COMPARAVIT . CONGREGATIO . FIDEI  
PROPAGANDÆ  
TANTI . OPERIS . INSTITUTIONEM . COLLATA  
PECUNIA . JUVARE  
CATHOLICI . CUM . EPISCOPIS . AMERICÆ  
AN . MDCCCLIX

#### TRANSLATION

“Through the Providence of Pope Pius IX, the Supreme Pontiff, the glorious propagator of the Christian name, the Congregation of the Propagation of the Faith, in the year 1859, with its own money, and with the pecuniary help of the bishops and of the faithful of America, bought this house, formerly a convent of Salesian Nuns, to be a school for training in learning and piety students of the

United States of North America, as a hope of the Church.”

The building, at the time it was purchased, was in very bad condition, and bore many traces of its military occupants, who had shown but slight respect for the former dwelling of the Visitation Nuns, where the chanting of the Office and the patter of feminine feet had been replaced by the sounds of coarse songs and the clank of spurred boots.

On December 12, 1858, the Archbishop of New York ordered a general collection to be taken up in all the churches of his diocese to procure funds for the necessary repairs and furnishing of the College. The people were most generous on this occasion, and the other American archbishops co-operated so liberally that in a short time the sum of nearly \$50,000 was contributed, and applied to the needs of the building, and with such good results that, in the year following, it was fit for occupancy.

On December 7, 1859, the College was formally opened with twelve students, who had been for some time waiting for the event in the



REV. DR. BERNARD SMITH, O.S.B.,  
FIRST PRO-RECTOR OF THE COLLEGE



College of the Propaganda. In the accompanying picture, we give the portraits of these students, among whom will be recognized the late Archbishop of New York, Mgr. Corrigan, the Archbishop of San Francisco, Mgr. Riordan, Mgr. Seton, Father Northrop of Charleston, Father Poole of Staten Island, Dr. Reuben Parsons, and Father Meriwether, S.J. Although Dr. Edward McGlynn's face is pictured, he was never properly a student of the American College.<sup>1</sup> He was merely sent over from the College of the Propaganda on account of his experience and knowledge of Italian, temporarily to act as Prefect, and to assist the Pro-Rector, Rev. Bernard Smith, O.S.B.

On the feast of the Immaculate Conception, the patronal feast of the United States, Cardinal Barnabo, Prefect of Propaganda, delivered an address at the Mass said by the Bishop of Guatemala. Monsignor Bedini, the Secretary of the Sacred Congregation of the Propa-

<sup>1</sup>Some of the students in the group, viz.: Gibney, Clifford, Seton, and Riordan left the College before ordination and can not therefore be properly counted among its alumni,

48 *History of the American College, Rome*

ganda, consecrated the marble altar in the College chapel, and on the 12th of the same month, the feast of Our Lady of Guadalupe, to whom one of the side altars is dedicated, he celebrated Pontifical Mass in the College Church.

The most important event in relation to the opening of the College was the visit of Pope Pius IX, on the feast of St. Francis de Sales, January 29, 1860, which is recorded on a tablet in the College bearing the following inscription:

IV . KAL . FEBR . AN . MDCCCLX  
FESTO . DIE . FRANCISCI . SALESII  
PIUS . IX . PONT . MAX  
PARENS . ET . AUCTOR . COLLEGII . AMERICAE  
BOREALIS . FOEDER  
SACRIS . OPERATUS . IN AEDE . N  
ALUMNOS . DAPE . COELESTI . PAVIT  
DOMUM . PROPITIUS . INVISIT  
OMNES . ADMISSIONE . ET . ADLOQUIO . DIG-  
NATUS . EST

This inscription translated, reads:

“On January 29, 1860, the feast of St. Francis de Sales, Pius IX, the Supreme Pontiff, Father and Founder of the North American College, said Mass in this building, fed the



alumni with the Heavenly Banquet, visited the College, and deigned to give audience to all."

This was a day ever to be remembered by the students and all those who had the pleasure of being present. His Holiness celebrated Mass, assisted by Monsignor Bacon of Portland, Maine, and Monsignor Goss of Liverpool, and administered holy communion to the students. After hearing the Mass of Thanksgiving, with his attendants and all the illustrious persons present, he entered the College and presided at the breakfast prepared in his honor. A most pleasing account of the events of the memorable day is given by the Church historian Rev. Reuben Parsons, D.D., one of the first twelve students; we print his own words, as they are the reminiscences of a partaker in the imposing ceremonies which marked the opening of the College:

"I can state that the American College in Rome was in one sense opened on the eve of the feast of the Immaculate Conception (Dec. 7, 1859), when the 'original thirteen' wended

their way from the Urban College to take up their residence in their future Alma Mater. The ceremony of 'opening' consisted of Solemn Benediction of the Blessed Sacrament, preceded by an address by Cardinal Barnabo—an impressive discourse. Such was the thought that occupied our young minds as we 'recreated' through the building on the evening previous to the real opening of the institution, which occurred on the morning of Dec. 8. The Mass on this occasion was celebrated by the Bishop of Guatemala—quite appropriately, as he was a representative of the race which had been so blessed by the Lady of Guadalupe, whose picture we were so often to venerate in our beautiful little church. The next festivity connected in reality with the opening of the College was the visit paid to us by Pius IX on the morning of Jan. 29, 1860, the feast of St. Francis de Sales. His Holiness arrived at eight o'clock; he celebrated Mass, assisted by Mgr. Bacon and by Mgr. Goss; and he administered holy communion to all of us students, to the American students of

the Propaganda, and to many American and English seculars then resident in the Eternal City. After the Pontiff had assisted at the Mass of Thanksgiving, he repaired to the Gran Sala of the College, where preparations for a grand banquet (made resplendent by a lot of massive plate from the Vatican) had been made. His Holiness sat, according to etiquette, at a raised table by himself. Along the sides of the hall were seated a number of Roman patricians of both sexes, together with General, the Comte de Guyon, commander of the French garrison; Mr. Stockton, the American Minister; the Marquis Antici, Senator of Rome; and other notable individuals. We boys of the *oi polloi* stood along the walls, behind our guests; of course we found some difficulty in managing our victuals, but the predicament had its compensation in the fact that the good things were brought to us, in most cases, by the gorgeous Noble Guards of the Pontiff. After the inner man had been refreshed, Bishop Bacon addressed His Holiness in French, thanking him, in the name of the American

episcopate, for his gift of the new institution to the American Church; and I can well remember how the enthusiastic prelate's pedal gyrations, accentuating his delivery, once caused him to plunge into the skirts of the Princess Borghese (I think that she was the victim of his eloquence), to the great amusement of the Pontiff. The reply of the Pope to this address was, like every public utterance of Pius IX, heart-touching, although evidently well-weighed; and it was remarkable inasmuch as this was the first occasion on which he publicly spoke of the imminent onslaught of the Masonic Revolution. Concluding his address, His Holiness said: 'We do not fear armies or any other forces of earthly power. The greatest of our afflictions is not produced by an imminent loss of our temporal dominion. Let the guilty ones suffer the censures of the Church, and let them be abandoned to the punishments of God, if they do not recur to His mercy. We are pained and frightened by the present perversion of ideas. We see vice taken for virtue, and virtue represented as

vice. In certain cities of our poor Italy we see men effecting the apotheosis of an assassin (Agesilao Milano) ; and while the most wicked men and deeds are prodigally applauded, constancy in faith and episcopal firmness are stigmatized as hypocrisy, fanaticism, and abuse of religion.' More than one of us swore that morning that they would ever be faithful to the cause of the Pope-King. The next meeting of Pius IX with our students as a body occurred in the spring of 1860, but I have forgotten the date, and many years ago I lost the diary which I had kept during my college days. However, the particulars of that audience are indelibly recorded in my memory. Dr. Smith, O.S.B., our Pro-Rector, had been requested to take us to the Vatican; His Holiness had expressed a wish to talk with us at his ease—in fine, as the good Benedictine said 'non fecit taliter omni nationi.' After the usual formal reception of his young visitors, the Pontiff turned with a sweet smile (and when was that smile not sweet?) to Mgr. Borromeo and Mgr. de Mérode, and said that he would like to show

the Americans around the Vatican. I well remember our surprise; we had never heard of such a proceeding on the part of a Pope. But we took the thing quite naturally; and when His Holiness had donned his cloak and his shovel-hat, off we started after our exalted cicerone. All through the great palace the Father of the Faithful led us, explaining everything; but I doubt very much whether any of us profited much by the pontifical elucidations, so entranced were we by the novelty of the situation. It was while we were in the Vatican Museum that His Holiness suddenly said that he would like one of us to make him a little address; but he declared that he was so used to compliments that he would be pleased if the speech were couched in English, a language with which he was not familiar. As he spoke, the Pope looked at young Clifford, but the lad ran behind a companion, and escaped the ordeal. Then the Pontiff's eye fell on Seton; but that usually enterprising person showed signs of distress. Finally the pontifical quest seemed to be satisfied with poor me.

‘Voi,’ cried the Pope; ‘voi avete la faccia franca; dunque parlatemi voi!’ Forward I stepped; what I said, I know not now, and I knew not then. Had I been talking in Italian or in Latin, or in any tongue that Pius IX understood, I might have done the task sufficiently well; but the circumstances were such a mixture of the sublime and the absurd, that I was glad when the Pope said that he had heard enough. I only remember, concerning the details of the speech, that the Pontiff continually interrupted me with repetitions of certain words, saying ‘I understand that,’ or ‘that means ——,’ etc. Well, when we had all saluted the Pope by giving him three cheers (American cheers in the Vatican! but at his command, remember!) we noticed that servants were moving around a table at the end of the hall, and as we neared it we perceived that refreshments were being set out. The chief feature of the treat was punch—yes, perhaps made with the Italian substitute for whisky, but still hot punch, although the Pope termed it ‘hot lemonade.’ Pio Nono took but one little



sip of the fluid, and then the pontifical glass was emptied by that old soldier, Mgr. de Mérode. Such are my recollections of what was to be regarded by me as unique, as it certainly was probably the most interesting of the purely human experiences of my life. And was it 'purely human'? For nearly three hours we had talked—aye—chatted with the Pope, and that Pope was the incomparable Pio Nono!"<sup>1</sup>

NOTES WRITTEN ON THE OPENING OF THE COL-  
LEGE BY PROBABLY THE PRESENT ARCH-  
BISHOP RIORDAN:

"I do not remember that anything took place on December 7. Nor do I remember any address by Cardinal Barnabo.

"On the 8th, Mgr. Bedini (afterward Cardi-

<sup>1</sup>The writer of this account, Rev. Reuben Parsons, D.D., was one of the brightest of the early students of the College. He was for a time in 1860 the prefect of the first camerata. On the mission in New York his health soon failed, so that, unfit for hard work, he became the chaplain of St. Joseph's Hospital, Yonkers, N. Y., where he died. But although always in poor health he devoted himself to literature and is well known for his learned essays in Church history, published in several volumes, by Pustet, New York, in 1900.

<sup>2</sup>There is no name signed to this statement.



nal), then Secretary of the Propaganda, sang the Pontifical Mass, at which we were the servers. The choir of the Propaganda did the singing. We had the usual feast-day dinner. In the afternoon, at walk time, the Americans of the Propaganda made us a visit. After supper, we went, by invitation of the Holy Father, to visit him; Mgr. Bedini presented us. We were received in the private library of the Pope. He spoke to us for quite a time. He gave each of us a brass medal, a copy of the one struck December 8, 1854, saying he was too poor to give us silver ones. He also gave us a lace picture, and a short devotion in honor of the Passion, composed by St. Pius V; I have the three gifts yet.

“The Holy Father visited the College on St. Francis de Sales’ day in 1860. He said Mass in the church, and left us the chalice used at the Mass. After Mass, the Holy Father held a reception in the large hall before the library. Bishop Bacon made the address. We all had four or five lines of Latin verse to recite; Prof. Conti was the composer. I did

not recite my verses, as the Holy Father said 'Basta' when I was about to begin, for which I was truly grateful. He then made an address which caused a stir in Rome. He referred to the troubles of the country, and though he did not mention by name the King or Garibaldi, still it was believed he meant them. Fr. McLaughlin,<sup>1</sup> an Irish Franciscan, and chaplain—noted for his memory—wrote out the address, and it was published in the '*Giornale di Roma.*' The candles used on the Holy Father's table were taken by Mgr. Bedini, who had them painted, and then blessed by the Holy Father on the following Candlemas Day. He gave one to each of us; I have mine yet. After refreshments were served the Holy Father went across the street to visit the nuns. We were allowed to go with him. In the afternoon of Candlemas Day following, we went to return the visit of the Holy Father. He received us as he was going on his walk. As it was raining

<sup>1</sup>When I was going to the College as a student in 1860 I met Fr. McLaughlin as a prisoner of war, in the Church of the Annunciation at Genoa. It was in October. He was chaplain of the Irish Brigade.

at the time, he took his walk through some of the galleries of the Vatican. I remember he took us through Cardinal Mai's library, also through the Egyptian Museum. We arrived at the Christian Museum at the end of the walk, and found the servants ready with hot lemonade for us. Here, perhaps, it was that the Holy Father asked Dr. Parsons or Mr. Clifford to speak. I remember he spoke of his visit to the College, and pointed to some of us as the 'Speakation.' Dr. Smith was with us on this visit. We spent most of the afternoon with the Holy Father.

"I forgot to mention that the two little daughters of Mr. Fisher of Fort Washington<sup>1</sup> made their first communion at the Mass said by the Holy Father on his visit to the College, January 29, 1860.

"I do not remember anything more in regard to what had happened at the opening of the College, or what took place during the first months following."

<sup>1</sup>At New York City. Those two daughters afterward donated the altar in the Church of St. Elizabeth, Fort Washington. Their father donated the ground on which the church stands.

TRANSLATION OF AN ARTICLE WHICH APPEARED  
IN THE "GIORNALE DI ROMA" ON MONDAY,  
DECEMBER 12, 1859

"Among the many imperishable monuments which attest the provident care of the reigning Supreme Pontiff for the good of the Catholic religion, and bear witness to his inexhaustible munificence, the new College in Rome for Americans of the United States will occupy henceforth a foremost place. The College was inaugurated on the 7th of the current month.

"This College is a sequel to the other noble institutions of a similar character which have been created and named by Pius IX, as, for instance, the College specially founded for English converts, another for the dioceses of South America, and another for youths of the different dioceses of the pontifical states who distinguish themselves most in undertaking the ecclesiastical career. This is a glorious series of magnificent and holy institutions which deserve to be ranked for splendor and merit among those of the Gregories, of the Urbans, and of the Innocents.

“The different States of distant North America had long felt the desire of educating at least a part of their young priests under the shadow of the Vatican, so as better to insure the union of their young Church with this center of unity and of faith at a time when their Church is making gigantic strides among a people famous for energy of will and for continuity of progress.

“The reigning Supreme Pontiff wished to see realized the will of American Catholics, and at the same time, a *sublime conception of his own mind*. Having acquired as property of the Sacred Congregation of the Propaganda the vast building and grounds of the ‘Umiltà,’ situated near the Quirinal, and formerly used as a monastery by the Salesian Sisters (Visitation Nuns), he accommodated the building to the use of the new American College. With this holy undertaking the American Catholics were prompt to concur, responding generously to the impulse of their bishops; and from what has been done we can judge how great must be the satisfaction of

the Common Father with the accomplishment of the work and with the children who were its object.

“On the morning of the 7th of the current December, the alumni of the Urban College, the twelve specially destined by their respective bishops for the new college, accompanied by their respective Rectors and by Mgr. Bedini, Archbishop of Thebes, Secretary of the Sacred Congregation of the Propaganda, went to the Church of the ‘Umiltà’ to receive the most eminent Cardinal Alexander Barnabo, Prefect of the great Congregation. When the cardinal arrived he was pleased to direct to the new students a grave discourse, which all those present admired for its sweetness and force of eloquence, truly sublime and holy.

“The learned orator, inspired by the sublimity of his mind and the sweetness of his heart, commenced by observing that it seemed very providential that the Holy Father, in the midst of the many tribulations which rend his heart, had not forgotten *his long-cherished idea of establishing in the center of Catholicism the*





RT. REV. WILLIAM G. M'CLOSKEY, D.D.,  
LATE BISHOP OF LOUISVILLE, KY.  
PHOTO TAKEN WHILE FIRST RECTOR OF THE COLLEGE





*American College.* But this, said he, ought not to surprise us, because he is the pilot of the mystic bark of Peter, which may be shaken, but never submerged by the waves; because on her flag there is written by the hand of Omnipotence the divine word 'indefectible.' Of this, God Himself is a guarantee, for He has said that the gates of hell would never prevail against her. He added that the opening of this College was of the greatest importance for the great nation which is eminently a nation of progress, and in this regard he would remind its citizens—in the midst of their material progress, through which it may be said that cities are improvised rather than made—of the words of St. Leo, regarding ancient Rome: *Magnam sibi videbatur suscepisse religionem quia nullam respuerat falsitatem.* In fact, he pointed out that while America boasted of granting every liberty of worship, she was, at the same time, the cradle of every false system and error; and yet offered great hopes of the final triumph of truth.

"Then turning to the alumni of the new

College, the illustrious cardinal said that as our Divine Saviour sent out His twelve apostles to combat the errors and the vices of the pagan world; so were the alumni before him destined to continue the apostolic mission in their country; and that to be fitted for this work they must possess true liberty and independence, which consist in the holy fear of God, and in that knowledge which is a gift of the Holy Ghost. But as in vain do men build the city or watch over it, if the Lord does not build and watch it; so useless would be all their forces if they were not animated with these sentiments. In this way they would be true arrows—according to the expression of the prophet—in the hands of the Powerful, coming directly from Him who has received the fulness of power from God Himself.

“After his Eminence had wonderfully developed these thoughts, he congratulated the youths on the propitious circumstance of the day on which the desires of the Holy Father had been accomplished, being the vigil of the feast of the Immaculate Conception of Mary,

Patroness, with this title, of all the churches of the United States of America. He concluded by turning affectionately to the Virgin, and by exciting the most devout sentiments in the hearts of the whole audience by a fervent prayer which ended his discourse.

“After this, the whole audience, deeply moved, sang the ‘Veni Creator,’ to implore the Holy Spirit to descend into the minds and hearts of the new alumni; and then the cardinal gave Benediction of the Blessed Sacrament.

“Afterward the alumni, leaving the church, entered the new College, at the gate of which they were received by the Cardinal-Prefect and by the Secretary of the Propaganda, who were assisted by the American Minister, and the Consul of the United States, by several prelates and American bishops, and American laymen present in the city.

“To this solemn function another was added in the interior chapel dedicated to the Immaculate Virgin, where all, on their knees, sang the Litany and received the triple Benediction of the cardinal.

“On the following day, to celebrate the feast of the Immaculate Conception, in the church dedicated to the Immaculate Virgin, the Secretary of the Propaganda pontificated at a Solemn Mass, at which the alumni assisted and served on the ceremonies, which they did with great correctness; while the alumni of the Urban College sang the Mass of the celebrated Palestrina with great success.

“At three o’clock in the afternoon of the same day, His Holiness deigned to receive in particular audience the young men composing the new college. Monsignore, the Secretary of the Propaganda, conducted them to His Holiness, and exhorted them to deserve well of the love of the Church. The Holy Father gave them the Apostolic Benediction and distributed to them mementoes of the day with such paternal benevolence that the fortunate alumni, prostrated with their hearts more than with their knees before the Vicar of Jesus Christ, blessed the happy day which, if it was solemn for them, will not be less so for all their Cath-

olic fellow-citizens in the vast countries of the United States of America.

“The Holy Father, after this audience, deigned to descend with the alumni toward the garden, and stopped before the picture which represents the well-known accident in St. Agnes’ Church in which the whole college of the Propaganda had such a prominent part. Some one told His Holiness that the prefect of the new alumni, who was an American, Rev. Edward McGlynn, taken for this office from the Urban College, had been present at that prodigious catastrophe. The Holy Father turned then more lovingly, looked at him and spoke to him; but the young prefect on his knees answered: ‘Ah! Holy Father, I was present, but I had not the good fortune to fall with your Holiness.’ How much this ingenuous lament, which preferred a glorious danger to a sterile safety, reveals of virtue and of beauty in that young heart! And from this incident we learn how promptly to the affectionate language of the son, corresponded the tender emotion of the Holy Father.”

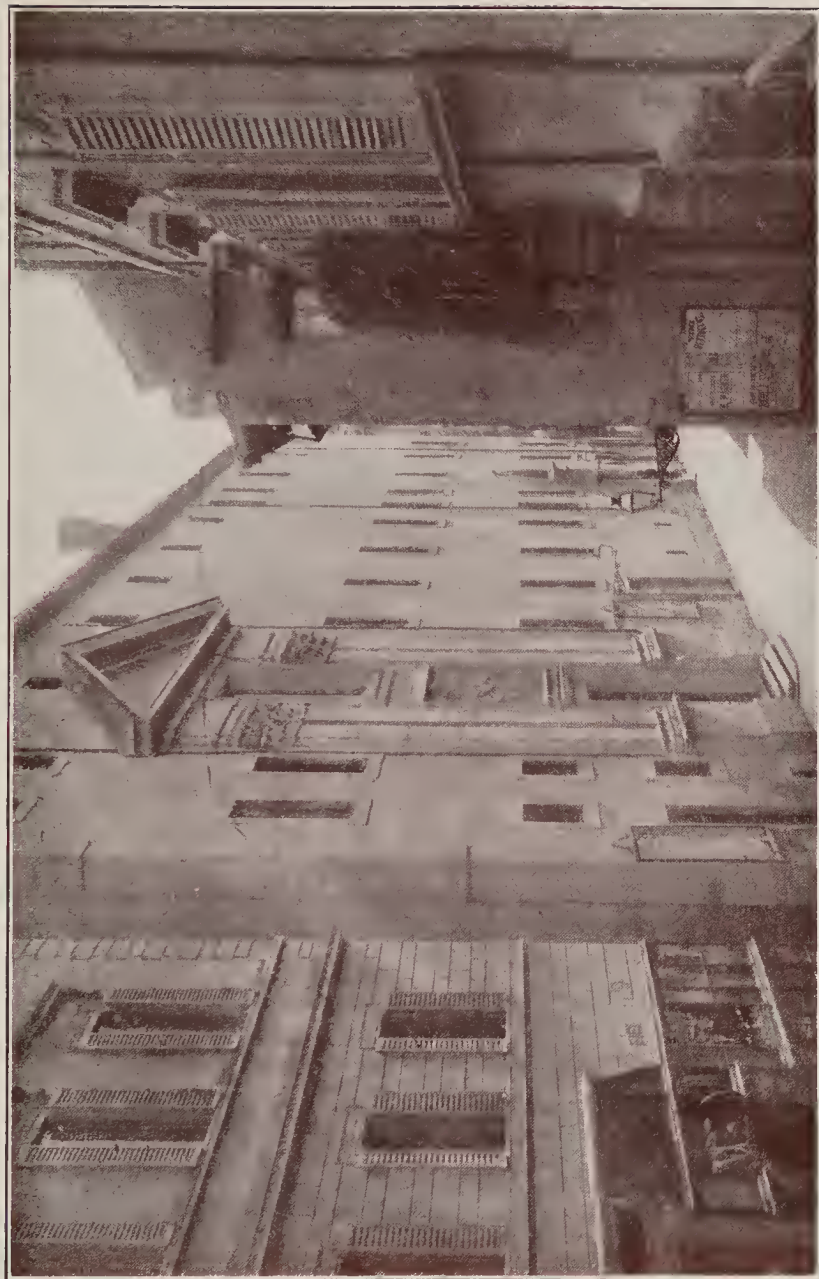
## CHAPTER II

### HISTORY AND DESCRIPTION OF THE BUILDING

**I**N AN old guide-book of Rome, published in the year 1643, the following historical notice appears of the Church of Our Lady of Humility, which is now known as the Church of the American College in Rome: "After Francesca Baglioni Orsini labored for many years in the construction of this church and monastery, and in providing it with all that was necessary, God finally gave her the grace to see it finished in the year 1603, when on the feast of St. Michael, September 29th, a colony of Dominican Sisters received the religious habit, and four professed nuns of the same order came from the Monastery of St. Mary Magdalen on the Quirinal to instruct them in the duties of the religious life. The principal feast of this church is the Assumption of Our Lady. They also celebrate the feast of St. Michael in September."<sup>1</sup>

<sup>1</sup>This anonymous GUIDE is amongst my books some-





THE AMERICAN COLLEGE FACING ON VIA DELL' UMILTÀ





Francesca Baglioni was the daughter of Francesco Baglioni, the head of a noble Perugian family allied by blood to the Medici, the Savelli, and to many other distinguished families of Florence and of Rome. At the death of her father, Francesca, a woman of many virtues, inherited his large estates, which she determined to use for good purposes. She married an Orsini, a scion of the great Italian house of that name, and was as exemplary a wife as she had been a devoted daughter. After her husband's decease, the saintly widow turned her thoughts more and more to heavenly things, and began to cherish the desire of entering the religious state. She then conceived the design of building and endowing a convent for

wheres; it is written in Italian. A Latin description in memory of the Foundress of the Monastery used to hang up in the Sacristy; another, over the entrance to the Domestic Chapel, recorded the reading of the Decree in that spot, declaring Mary Margaret *Venerable*.

Pope Pius IX, when a boy, used to serve his uncle's Mass in the Church of the Umiltà. His uncle, Mgr. Mastai Ferretti, afterward bishop, was at that time a canon in the neighboring College of Sta. Maria in Via Lata.

The Visitandines formerly attracted all the nobility of Rome, as their chaplain and our chaplain, Don Giuseppe, used to relate.—NOTE by Archbishop Corrigan.

the reception of ladies of noble but poor families, and impelled by this purpose she bought, in the year 1598, the ground on which now stands the edifice known as the American College. An overflow of the Tiber prevented the beginning of the building for some time; but in the year 1603 it was finished, and its devoted foundress made provision for the shelter and support of thirty choir sisters of the order of St. Dominic, giving her convent the name of St. Mary of Humility—*Santa Maria dell' Umiltà*. The street in which the College is situated is still called by this name.

Although Francesca never became a nun, she passed the last years of her life in the convent, living simply and humbly, and taking her place at table among the novices. As much of her great fortune as she had not spent in the convent, she gave to the poor, and was known far and near for her charity and goodness of heart. She died in the year 1626, after having passed nearly a quarter of a century in the asylum of peace, prayer, and piety erected by her generosity. In one of the rooms may still

be seen a marble slab erected to her memory by the nuns, with the following inscription in Italian:

L'ill . Sig . Francesca . Baglioni . Orsini  
Fondatrice . di . questo . monasterio,  
Visse . in . questa . cella . circa XXV anni  
Con . oratione . diguini . at . altre . buone . opere  
Se infirmo . Li VI . di Giugno . MDCXXVI  
E. Mostro . grandiss . pazienza . con . stupore . delle  
monache  
E. Medici . osservo . grandiss . silenzio . parlando  
apena . nelle . cose . necessarie  
Passo . a miglior . vita . Li XV Luglio dell'istesso anno  
Dove . si degni . pregare . per le sue . figliole  
Quel . signore . qui est . benedictus . in saecula

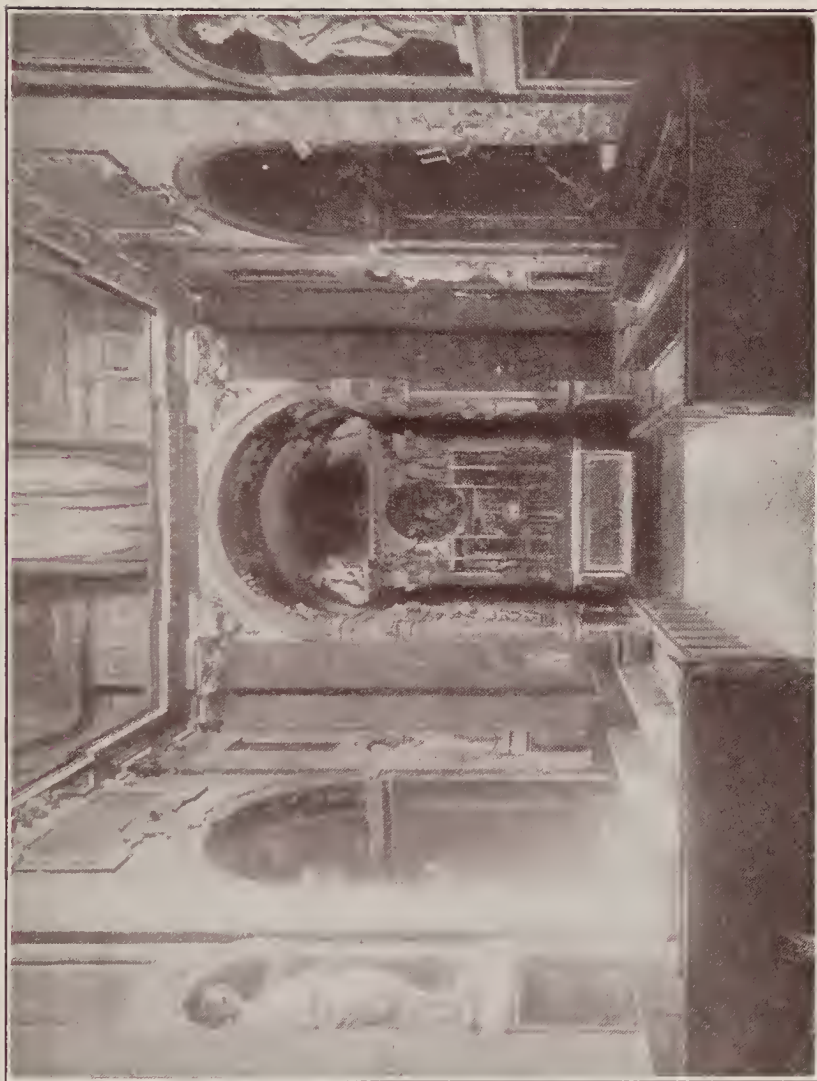
“The most illustrious lady, Francesca Baglioni Orsini, Foundress of this monastery, lived in this cell nearly twenty-five years in prayer, fasting, and other good works. She became ill June 6, 1626, and manifested great patience, to the admiration of the nuns and the physicians. She observed the strictest silence, hardly speaking even when it was necessary. She passed to the better life, July 15th of the same year. There may she pray for her daughters, to the Lord, who is eternally blessed.”

The convent was used for its original purpose until 1822, when it was sold to the Papal government, and given afterward to the Visitation nuns. While they owned it, the Pontiff-King, Pius IX, made them two visits, which are commemorated in the present community

chapel by a tablet on which is inscribed the following:

Pio IX . P . O . M  
 Quod . A.D. MDCCCXLVI . die . II . mensis . Julii  
 Deiparae . Elizabeth . visitanti . devota  
 Ad . continentem . Marianam . aedem  
 Extemplo . e . colle . quirino . sacro . conficiendo  
 descendit  
 Monicales . deinde . presentia . sua . jucundaverit  
 Iterum . vero . anno . eodem . mensis . Augusti . die  
 XXIII  
 Claustra . haec . ingressus  
 Virtutes . Ven . Margaritæ . Mariæ Alacoque  
 Heroicas . decreto . adseruit  
 Sorores . a . visitatione . beneficiis . ejus . cumulatæ  
 Fausta . felicia . adprecantur

From this inscription we learn that in this building, now the American College, the Supreme Pontiff authentically recognized the heroic sanctity of Blessed Margaret Mary, the virgin apostle of the devotion to the Sacred Heart of Jesus. A similar honor in regard to another saint belongs to the German College in Rome, for it was there that the Pope opened the process of the Beatification of Blessed John Berchmans, one of the glories of the Society of Jesus. As Blessed Margaret Mary was a Visitation nun, it was an act of pontifical courtesy to declare her heroic sanctity in



MAIN ALTAR AND CHANCEL OF THE COLLEGE CHURCH



a convent of the Order; and the College is, by this act of the Pope, inseparably associated with the devotion of the Sacred Heart of Jesus.

The Visitation Nuns must have left the convent about the year 1848, for during the French occupation of Rome, we find it used, as we have already mentioned, as a lodging-house for the French officers.

The building itself is of the ordinary Roman style, simple and unadorned, but solid and substantial, and with no attempt at external ornamentation. The plain exterior of buff color would give no idea of the use which it serves, were it not for the façade of the church adjoining. The interior is that which is usual in a convent, college, or monastery, with floors of tiling or brick. Among the many inscriptions on the walls, is one near the parlor recording the fact of the foundation of the College by Pope Pius IX; it is given, with its translation in English, in Chapter I. (Page 45.)

In the corridor, where this inscription is



found, are placed the portraits of the American hierarchy, and a number of mural shrines; one of these is near the chapel and is a painting of the Madonna and Child, presented to the College by Pius IX, as stated in the inscription above it. The College possesses several other valuable memorials of this Pontiff; among others, a portrait and a bust of himself, in the parlor. The bust is by Milmore, taken from actual sittings, and is considered one of the best likenesses of the Pope. Leo XIII has also made gifts to the College, among them being a large oil painting bearing the Papal arms, which covers the greater part of the rear wall of the College hall. In this gift, Leo wished to express his zeal for the culture of scholastic philosophy and theology. The picture contains life-size portraits of the Pope's brother, Cardinal Pecci, and of Cardinal Satolli, at that time a Domestic Prelate, both of whom were active instruments in the great movement toward the restoration of mediæval scholasticism in the high-schools of the Church.



In the beautiful garden attached to the College are many rare plants and a number of orange trees. Along the base of its walls lie fragments of columns, broken inscriptions, friezes, and excavated forms, which excite the curiosity of the archæologist, and may contain interesting information for him. A group of statuary, "The Descent from the Cross," the original cast of the group in the Church of the Trinità dei Monti, said to have taken the artist, Achtermann, twelve years to complete; Pettrich's "St. Cecilia," a work of great beauty, representing the saint attended by an angel; and an "Immaculate Conception," at the foot of which the sparkling waters of a splashing fountain seem to be murmuring continual homage to the Mother of God, make a striking contrast to the luxuriant verdure which surrounds them, and give added beauty to the peaceful garden.<sup>1</sup>

<sup>1</sup>Many of these statements, and others that follow, are taken from a series of articles published in the American Ecclesiastical Review.

## CHAPTER III

### DESCRIPTION OF THE COLLEGE CHURCH, SANTA MARIA DELL' UMILTÀ

A WIDE vestibule, which in former days was the sacristy, leads from the College to the church, at the entrance of which are two beautiful fonts made of Porta Santa marble. The sculptor, the painter, the carver in wood, and the worker in metal have all applied their highest art to the beautifying of this temple of God; and works of the greatest artistic merit embellish its altars and its walls. Brilliant variegated marbles, among which are five specimens of Sicilian jasper, are so disposed as to make corresponding designs on both sides of the building. The side chapels are adorned with graceful arches, paneled paintings being set in the marble surface. The ceiling is decorated by a fine "Assumption of the Blessed Virgin," having on one side a life-size figure of Religion, and on the other one of Purity;

both surrounded by a handsome gilt framework. Angels bearing garlands and emblematic designs, all in perfect harmony with the principal picture, but in subdued tints, and symbolic devices in chiaroscuro, executed with marvelous skill, fill the remaining panels of the ceiling.

The main altar stands under a broad gilt arch decorated with flowered reliefs, having in the center a white dove surrounded by angels; the inner surface of the recess is formed by one of the broken pediments of the baroque period, and close to the pediment are two columns of giallo-antico, a very rare marble, bearing a fine picture of the Assumption, just below the arch. At one time there hung beneath this a rare gem of art, a Madonna of Perugini, given by the Macharini family at the request of a relative, who was at that time a novice in the Visitation convent. The decoration of the altar was greatly enriched to furnish a suitable setting for this treasure, which formerly filled the centre of a large amethyst oval over five feet in diameter, supported by

marble angels, and containing, besides the painting, the dove already mentioned and adoring angels at the sides. The painting was probably taken away by the nuns when they left the building; it is now replaced by a well-executed copy of Giulio Romano's picture of the apostles looking into the flower-covered tomb in which they had placed the body of the Blessed Virgin.

On the Gospel side of the arch is a life-size marble figure of St. Mary Magdalen, the type of repentance, and on the opposite side one of St. Catharine of Alexandria, a type of study; both in the style of Bernini, and are the gifts of Camilla Macharini and her son Paul, as we read on two mural tablets of black marble placed near them. The altar itself is composed chiefly of Sicilian marble, and like nearly all Roman high altars is plain in design, attracting attention more by the excellence of its material than by its ornamentation. The semi-cylindrical tabernacle is of bronze, and is enclosed in an outer covering with a heavy base, pillar and canopy of colored



ST. FRANCIS DE SALES' ALTAR IN THE COLLEGE CHURCH





Sicilian jasper. The church is rich in the variety and value of its marbles, from Greece, Asia Minor, Arabia, Nubia, Mauritania, Sicily, Aquitania, the Pyrenees, and the quarries of Carrara and Seranezza, all of which were used by the Romans in pagan times.

The side altars are nearly all alike in design; showing large panels of porphyry and Thesalian stone with facings of Numidian marble. The altar of the Crucifixion is the gift of the Colonna family, as appears from the armorial bearings and the mural tablet near it. Its frontal is a white marble pelican feeding its young from its torn breast, and it is surrounded by chiseled framework in African and Greek marble. The Carrara predella, or platform, is inlaid with colored marble; and above it stands a life-size figure of the Crucified in carved wood. Marble cherubs cluster in the gilded arch above the pediments and capitals, which are supported by two columns of Sicilian jasper. At the side, marble reliefs represent angels with the instruments of the

Passion, below which the following inscriptions are cut in a tablet of black marble:

SOROR . ANNA . SERA-	REPARATAE . SALUTIS
PHINA . COLUMNA	ANNO
EX . RUVIANA	
DOMINIS	MDCLXXXV

In the next altar, we have a memorial of the Salesian Sisters. The altar-piece consists of a remarkable group of statuary occupying the recess of the chapel. St. Francis de Sales is seated, pen in hand, in the attitude of one pausing in his writing and looking upward as if for further inspiration. At his side hovers a beautiful angel holding a miter and a crozier, and bending approvingly over the book. This group is the work of Francesco Moderno, and evinces much care in composition and detail. The altar itself is rich in variegated marbles; and it is here, in the great vaults which underlie the building, that the holy foundress is entombed.

The altar opposite is that of St. Dominic, and is notable on account of the large and handsome painting over it. This picture represents our Blessed Lady, with St. Catharine of



Alexandria and St. Mary Magdalen holding a full length portrait of St. Dominic, and surrounded by angels and cherubs. The picture of St. Dominic is a facsimile of the one preserved at Soriano, a delicately beautiful piece of work. Judging from a certain similarity in artistic treatment to the pictures of the Blessed Virgin and St. Ann, to be mentioned later on, it appears not improbable that both are the work of the same artist. There is also in this chapel a specimen of splendidly executed work in Florentine mosaic; it consists of clusters of lilies, shaded with such exceeding delicacy as to give them the appearance of reality. It is said that this effect was produced by the application of certain acids, and that the process is practically one of the lost arts; at least it is not known now as it was in the seventeenth and eighteenth centuries.

The remaining altar is that of Our Lady of Guadalupe, with a life-size representation, an exact copy of the miraculous image. This painting was placed here, it is believed, because the Papal decree which founded the

## 82 *History of the American College, Rome*

American College was promulgated on the feast of Our Lady of Guadalupe. Like the others, this altar is enriched with elaborate inlaid marble, and possesses two graceful columns beautifully encrusted with Sicilian jasper.

Among the most remarkable decorations of the church are six statues of heroic size standing in niches of green marble enclosed in frames of yellow marble. The first on the Epistle side is identified as a virgin and martyr, by the palm branch in her hand, but there is nothing to indicate her name. Next comes St. Ursula, known by the arrows which she bears. After her, we see St. Agnes with the Lamb, emblematic of innocence. The youthful martyr's gaze is directed above and beyond the things of earth, as if she would fain see even here the celestial object of her love. Opposite her, the peaceful St. Barbara looks thoughtfully down on us, and further on St. Catharine of Alexandria stands with that gaze of conscious power which only knowledge can give. St. Cecilia occupies the niche nearest



BEAUTIFUL CHOIR SCREEN IN THE COLLEGE CHURCH



the high altar on the Gospel side, and looks across the church as if attracted by the beauty of her sister-spirit, Agnes.

From the statuary we now turn to the paintings, whose bright colors relieve the whiteness of the marble. Above the unknown martyr, just mentioned, hangs a delicately executed painting of St. Ann and the Blessed Virgin, of simple design and strong coloring; the figure of the youthful Mary is especially graceful, and there is an air of repose about the work wholly in keeping with the subject. Farther down, and on opposite sides of the church, we see St. Helena and St. Mary Magdalen in a more pronounced and not less elevated style of painting. The remaining panel contains a highly devotional picture of Our Lord, revealing Himself to Blessed Margaret Mary; and at the end of the nave are four large, well-executed frescoes.

The choir screen is one of the most striking objects in the church, and is carved in wood; gilded cherubs are poised on the top of a bewildering maze of intersections and interlac-

ings, so closely and delicately wrought as to conceal singers and organ alike from the gaze of those below. Carved columns and pendants give symmetry and design to the whole; and the entire surface is richly gilt. The organ is a good instrument, secured at the Paris Exhibition of 1867, by Bishop Chatard, the second Rector of the College.

The whole style of the church would be called by the Italians "barocco ma castigato." It is of the school of Bernini, without any of his later extravagances. The decorations must have taken centuries to complete; yet the church is not finished. The floor is not tiled, as Italian church floors usually are. Slabs in the present pavement mark the resting place of one of the Colonnas:

"De hoc ven monasterio bene merentis;"

and of some other benefactor whose name can not now be deciphered.

In a large and elegant porphyry tablet, near the entrance to the church, a fitting tribute is paid to the noble foundress in these words:

Francesca . Baleone . Orsinae  
Quae . Viro . defuncto . Monasterium . hoc  
Fundavit . excitavit . ac idoneo . reditu . munivit  
Hujus . Coenobii . Virgines  
Fundatrici . munificentissimae . Posuere

Some of the words are missing, but those that time has spared indicate the meaning of the whole, which in English would read as follows:

“The Religious of this convent have placed here this memorial of their most munificent foundress, Francesca Baglioni Orsini, who, after the death of her husband, founded, erected, and endowed this monastery.”



## CHAPTER IV

### PROGRESS OF THE COLLEGE SINCE ITS FOUNDATION

THE Pro-Rector of the College at the time of its opening was the Very Reverend Dr. Bernard Smith, O.S.B., for many years Professor of Theology at the Propaganda. He was noted for his great learning; and he was held in high esteem by the English-speaking residents in the Holy City, to whom he was always a devoted guide and friend. He was afterwards made Abbot in his order, the Benedictines.

Before the opening of the College, Cardinal Barnabo invited the prelates of the United States to submit to the Holy See three names for the office as Rector, as appears from a letter of His Eminence to Archbishop Hughes dated June 1, 1859. This movement was intended as a special compliment to our hierarchy. From different parts of the coun-





THE FIRST STUDENTS OF THE AMERICAN COLLEGE, ROME



try, fifteen names were proposed; and of these that of the Very Rev. William McCloskey was selected. He had been for some time Professor of Moral Theology at Mt. St. Mary's Seminary, Emmitsburg; and previously an assistant in New York City to his brother, the Rev. George McCloskey, then Rector of the Church of the Nativity. He was appointed Dec. 1, 1859 and reached Rome in the beginning of March, 1860, and at once assumed the duties of his office, which he continued to fulfil up to the time of his appointment as Bishop of Louisville, Ky., in 1868.<sup>1</sup> During his administration the College became very flourishing, the number of students increasing rapidly from thirteen to fifty, of whom six came from New York, four from Newark, two from Brooklyn, five from Philadelphia, and the remainder from the New England States, the South, and the West.

The College began at once to take rank among the foremost in Rome, for the excellence of its discipline, and the proficiency of its

<sup>1</sup>He died September 16, 1909.

students. But its financial condition was not on a sound basis; hence the Rector in 1866 appealed to the American bishops then assembled in the Second Plenary Council of Baltimore. This appeal soon bore fruit, for Archbishop Spalding of Baltimore, who as delegate of the Holy See convoked and presided at the council, in his letter promulgating its decrees, commended the College to the good-will of the bishops, and stated that according to their wishes an executive committee had been appointed to act in concert with the Archbishops of the United States in looking after the financial affairs of the institution. The first chairman of this committee was Bishop Wood of Philadelphia; the other members being Bishops Bayley of Newark, Lynch of Charleston, McFarland of Hartford, and the Bishop-elect of Columbus, Dr. Rosecrans.<sup>1</sup>

In 1869, a distinguished clergyman of the diocese of Newark, the Rev. George H. Doane, was appointed by the bishops to col-

<sup>1</sup>The circular letter to the archbishops and bishops appears in the Appendix, p. 435.

lect funds for the College. For this purpose he made a tour of the country, and succeeded in raising the sum of \$150,000, which at once placed the College on an excellent financial basis. In the course of time the active members of the Executive Committee were the Archbishops of Baltimore and New York, with the Bishops of Philadelphia, Newark, and Hartford. When Bishop Bayley was transferred from Newark to Baltimore, his successor in the See of Newark, who was an alumnus and one of the original students of the College, was elected a member of the Board in 1873. Subsequently the Bishop of Hartford, Rt. Rev. Dr. McFarland, died on May 12, 1874, and the Bishop of Boston, Rt. Rev. Dr. Williams, took the vacant place on the committee. When he and the Bishop of Philadelphia were raised to the Metropolitan dignity in 1875, the Board was composed of the following members: the Archbishops of Baltimore, New York, Philadelphia, and Boston, with the Bishop of Newark as secretary. When the last-named prelate became Coadju-

tor to Cardinal McCloskey, and afterward Archbishop of New York, the Executive Committee resolved itself into the incumbents of the four following Sees: Baltimore, Philadelphia, Boston, and New York; and no change was made from that time until the death of Archbishop Corrigan.

During the Vatican Council, the American prelates then present in Rome discussed the affairs of the College, particularly as regards the purchase of property and the disposition of the funds accruing from burses. With regard to the property, it was decided that the title should remain in the hands of the Sacred Congregation. The Propaganda was unwilling to sell then, and later was unable to do so, because it could not give a legal title. With regard to the burses, it was agreed that when they were vacant one-half of the proceeds should go to the College and the other half to the diocese to which the burse belonged.

From time to time meetings of the Executive Committee were held, as occasion required, but unfortunately no memoranda were kept of

such meetings. Meanwhile, the Rev. Dr. McCloskey had been promoted to the See of Louisville, and was consecrated in Rome on May 24, 1868. He was succeeded by the Very Rev. Dr. Francis S. Chatard, an alumnus of the Propaganda, who remained Rector of the College until he was consecrated Bishop of Vincennes, May 12, 1878. On the departure of Dr. Chatard for his new field of labor, the Rt. Rev. Dr. Louis E. Hostlot, who had been previously Vice-Rector of the College, became Rector, and remained in office until his death, February 4, 1884.

After the death of Mgr. Hostlot the Executive Committee met in New York on March 12, 1884, at the residence of Cardinal McCloskey, to consider names for the vacant place. Three candidates were proposed in the following order, being the order of seniority of ordination: Rev. Dr. Kieran of the diocese of Philadelphia, an alumnus of the American College ordained in Rome in 1869; Rev. Dr. Henry Moeller, also student of the College, ordained in 1875 and now Bishop of



Columbus, O.; and Rev. D. J. O'Connell, student of the College ordained in 1877, Rector of the Church of the Sacred Heart, Winchester, Va. At this time the Rev. A. J. Schulte was acting as Vice-Rector; and he gave such great satisfaction to his ecclesiastical superiors in Rome, that Cardinal Simeoni suggested he should be allowed to remain in charge of the College on trial, if it seemed good to the Executive Committee. All the archbishops gave their consent, and the Cardinal-Prefect was so notified by letter of the secretary, May 9, 1884.

Later on, through Bishop Dwenger of Fort Wayne, then in Rome, and acting for the Archbishop of Baltimore, the Rev. Dr. O'Connell was named Rector, June 15, 1885, and the Rev. A. J. Schulte returned to Philadelphia, his place as Vice-Rector being assigned to the Rev. Fr. Deasy of the diocese of Boston. The Rev. Dr. O'Connell was created Domestic Prelate by His Holiness, Pope Leo XIII, on March 29, 1887. He remained in charge of the College until Nov. 21, 1895, when he



handed in his resignation. He was succeeded by Mgr. William H. O'Connell of Boston, an alumnus of the College, who was appointed Rector in November, 1895, and was named Domestic Prelate June 9, 1897. When Mgr. William O'Connell became Bishop of Portland, Me., in 1901, the present Rector, the Rev. Dr. Kennedy of Philadelphia, was appointed to the office.<sup>1</sup>

Among the Vice-Rectors were Fathers Charles O'Connor of Philadelphia, T. Metcalf and T. Deasy of Boston, Dr. McDevitt of Cincinnati, Dr. Francis H. Wall of New York, whose resignation was accepted by Cardinal McCloskey, and Dr. Frederick Z. Rooker of Albany, afterward appointed Secretary of the Apostolic Delegation of the United States and who died Bishop of Jaro in the Philippine Islands.

The following pages are copied, word for word, from the notes of Archbishop Corrigan:

“While Dr. Hostlot was in charge of the

<sup>1</sup>He is still Rector at the date of this writing, September 16, 1909.

College, he was very anxious to secure that portion of the premises facing the Piazza Pilotta. During the early years of the College this southern wing was used as a barracks by the French Zouaves. Later it was not turned over for ecclesiastical purposes. It had been understood, however, and promised all along that it should be turned over to the Bishops of the United States in case the growing needs of the College should so require. Eventually, however, it was sold, as is narrated by Dr. Hostlot in a letter to Archbishop Corrigan dated Feb. 11, 1881: 'The Pilotta property has been sold, and I am sorry to state that it has passed from the hands of the College forever. Mgr. Masotti (Secretary of Propaganda) had promised me that, in any case, the affair would be so arranged that we could obtain possession of it when the opportune moment arrived. It has been sold to Sig. Tromba, who has had it in lease, and who managed so well that he even got Cardinal Sbaretto to obtain the necessary permit for him in order to become legal proprietor. How-



GRAND STAIRWAY OF THE COLLEGE



ever, I have discharged my duty faithfully in this matter. I wrote and telegraphed to Archbishop Wood, as I was ordered by the authorities in the Propaganda. The answer by letter came too late; and a negative one at that. Had His Grace accepted my offer and given me permission to carry out my plan, the house would be ours to-day. The burden would not be very hard, as they required only 25,000 lire (\$5,000) deposit on the act of purchase, and allowed me by law 18 years to pay the rest. The house was sold for 275,000 lire (\$55,000). I could have paid the debt in ten years.'

#### PURCHASE OF THE VILLA AT CASTEL GANDOLFO

"If the Rector, Mgr. Hostlot, could not succeed in buying this addition to the College, he was more successful in purchasing a villa at Castel Gandolfo for the summer vacation. This building and grounds were bought in 1882 for 52,000 lire (\$10,400); and at the time of his premature death (Feb. 4, 1884) he gave to the College 12,000 lire (\$2,400) to extinguish the debt on the villa. He also founded a perpetual

burse, by his last will, and his family, in this city, added a second burse to perpetuate his memory.

#### PURCHASE OF THE VILLA DI SANTA CATERINA

“In the course of time the villa at Castel Gandolfo became too small for the accommodation of the students. Moreover, the playground, or garden, was very restricted in size, so that the actual Rector, Mgr. William H. O’Connell, was very anxious to obtain a larger building and more extensive grounds.

“On November 11, 1898, the Rector of the College wrote to the Secretary of the Executive Committee, detailing the reasons for wishing to acquire the Villa di Sta. Caterina, belonging to the estate of Prince Orsini, at Castel Gandolfo. ‘It consists,’ he says, ‘of a palazzo, magnificently built, containing rooms enough to house eighty students easily. Besides the main building, there are two dependencies, practically a part of the palazzo; one with twelve rooms in fine condition, the other with six rooms in equally good state. In other

words, room enough altogether for nearly a hundred people. The palazzo stands in the midst of a park of over six acres in extent, and this is covered by groves of pines, ilex, chestnut and other shade-trees, forming splendid avenues. In the rear of the palazzo is a large English garden laid out in plots. The whole villa is above the level of the town of Albano, and on the western declivity of the hill which is capped by Castel Gandolfo. There are within the grounds a kitchen garden and fruit orchard, a large meadow for sheep or cows, and a vacchesia (cowyard). In a word, it is a princely villa, which ten years ago it would be impossible to buy. To-day the Orsini are ruined, and the creditors insist upon a sale. . . . After holding it in the market for three years at the price of 250,000 lire, and finding absolutely no chance of a buyer, step by step they have come down until to-day it is offered at 130,000 lire.'

"On the receipt of this letter, the Executive Committee gave their consent to the purchase; and on November 30 Mgr. O'Connell was



cabled to that effect. The villa was duly purchased.

“One of the New York students thus writes of it (July 19, 1899):

“ ‘Our new villa delights us beyond measure, as you may imagine, and we all were happy.’ Again (Oct. 1899): ‘Situated on the brow of a hill, adjoining the Villa Torlonia (now used as the Jesuit Novitiate of the Roman Province), it commands a superb view across the wide-stretching Campagna, of the Mediterranean on the east, the Sabine Hills on the west (with Soracte, lion-like, reposing in the foreground), and of Rome, a little west of the center, the dome of St. Peter’s dazzling in the sunshine, its crowning jewel. All this I can look out upon from my window as I write; it would hardly be possible to do justice to the scene in words.’

“The villa, built, I think, about twenty-five years ago, was the property of the Orsini. . . . There are about seventeen acres, planted with four thousand trees, of much variety, value, and beauty, and the grounds, laid out in the



best of Italian taste, abound in charming walks, gardens, fountains, and grottoes, not to speak of extensive orchards and vegetable gardens of which the Rector is making the best practical and economic use. The palazzo is of three stories, with plain, square façade of Roman style. The interior is of marble stairs, tiled floors and frescoed walls, *proprio un palazzo d' una famiglia reale Italiana.*"

#### THE INCORPORATION OF THE COLLEGE

With the purchase of the villa at Castel Gandolfo, the incorporation of the College under American law was deemed advisable in order that the legal recognition of its right to acquire and hold property in Italy would be assured without any difficulty. The following correspondence, bearing on the subject, was in the possession of Archbishop Corrigan, Secretary of the Executive Committee:

#### LETTER TO DR. O'CONNELL

"NEW YORK, Dec. 20, 1885.

"MY DEAR DOCTOR:

"I have both your notes relative to the villa

of the American College, and really have nothing to add to the rather extensive correspondence already existing on the subject.

“It is a very simple matter for the Archbishop of Baltimore to ask an extension of his powers, as corporation sole, for the purpose of holding land in trust, under five acres, in a foreign country. These powers, I fancy, can be had more easily from the Legislature of Maryland, as being merely an extension of those already existing, than from the National Congress. It is merely a new branch to an old tree, and, as my letter of last February to Archbishop Gibbons recites, it is easier to add a branch to a trunk already existing than to create branch and trunk together.

“We can get the necessary powers in the New York Legislature just as The Board of Foreign Parishes of the Protestant Episcopal Church in the United States of America obtained a precisely similar charter in 1883, ‘With power to take title to church property in foreign countries in trust for such parishes’ (Laws of New York, Chap. 257). It is easier to do

this in Baltimore for the reason already stated. Moreover, of the Executive Committee only one person is a citizen of New York State. The *entire* corporation in the other case is a citizen of Maryland.

“As to the form of possessing property, during the Council, December 5, 1884, the opinion of one of the best lawyers in Rome (Giordani, see below) was cited to show that land held by Americans in accordance with American laws would be undoubtedly respected and recognized by the Italian Government. Mr. Schulte, on request, had the whole matter carefully investigated in Rome, and a legal opinion duly drawn by Avvocato Giordani. This, I consider, decisive in the premises. . . .”

OPINION OF AVVOCATO GIORDANI

“ROME, Dec. 5, 1884.

“To make safe the American College and villa in Rome will be best attended to by some kind of an incorporation, which is there called *Fontina* and which consists of five or more

members who as a solidarity compose one body. When a member dies, his share will, *ipso facto*, go to the survivors until the last member dies—who must then make a will (testament). At the transfer of the property then, the hereditary tax must be paid. It would be advisable to take some young members into this company, in order to postpone the taxation as long as possible. The members of the incorporation meet wheresoever they please, but in the document a place must be named, where, in case of a lawsuit, the party can be sued.

“Under this rubric, the Holy Father has of late incorporated the Collegium Lombardicum, and for the future the Fontina will attend to all Catholic property.

“His Eminence, Cardinal Merkel, from whom I received these instructions, has written a treatise on these instructions in extensive form, and has handed a copy thereof to the Propaganda, and he advises the Most Rev. Archbishop Corrigan to enter upon this way absolutely. The same information I have also

received from a lawyer, whom I afterward consulted."

AMERICAN COLLEGE, ROME,

July 20, 1886.

MOST REV. DEAR ARCHBISHOP:

. . . I was hoping from day to day to have all the titles of the property here to send you, with proper explanations. Giordani was mistaken in his first opinion that foreign corporations needed no legal recognition to hold property in Italy. I studied up the question for myself; and an old mutual friend finally decided it for me. The letter of the law does not exclude it, but the practice of the Court is against it. Then the friend, above alluded to, settled it for me practically by saying, waiving all technicalities, the villa was perfectly safe with an American title. The Government, he said, will never make any difficulty, and that there will not be a man in all Italy to question it because, he said, the Government regards the villa as part and parcel of the College and always incorporated, embodied in it. "Only make your title good," he

said, "in the eyes of American law, securing yourself against any contingency on the part of the heirs of the late proprietor, and you will have nothing to fear from Italian law." Simply to make sure, add or insert: "Saving any formalities or requirements of the law of Italy." And that, I think, is all right. This gentleman was for many years an attaché of the Italian Government and was for years too, —until pensioned on account of age—judge of the Court of Cassation, the highest court in Italy. I therefore have sent you the titles of the villa, and I request to please have them transferred in New York to the "American College." All agree, in any case, that the new title is to be made out in America. Besides these titles, there are also titles for another small piece of ground, adjoining the College property, that Mgr. Hostlot wisely bought to exclude nuisances. . . . I hope to send them on, and I request you to have the same transfer made of them. . . .

Your obedient servant in Christ,

D. J. O'CONNELL.

The Most Rev. M. A. Corrigan, D.D.  
Archbishop of New York.

AMERICAN COLLEGE, ROME,  
Nov. 30, 1886.

MOST REVEREND DEAR ARCHBISHOP:

Many thanks for yours of 19th inst. just received. . . . Mr. Giordani and my friend, the ex-judge of the Court of Cassation, told me the deeds would have to be drawn up in America. The American College "can not hold real estate in Italy, until the corporation is recognized by royal decree, according to the more common opinion, and it is by the saving clause: 'saving any formalities Italian law may require,' and the disposition of the Government not to interfere, that the strength of the title will consist, as against the Italians, whereas it will be absolutely firm, as against the late Mgr.'s heirs." So they inform me. If the Italian Government says the title is informal, the formality could be repaired afterward. Father Nilan is bearing the titles to you. I look for great difficulty in my way and



expense when it comes to the succession tax, but that difficulty then. Make the title good according to American law, and put in the clause. Etc. etc.

Your most obedient servant in Christ,  
D. J. O'CONNELL.

Most Rev. M. A. Corrigan, D.D.

Archbishop of New York.

AMERICAN COLLEGE, CASTEL GANDOLFO,

Sept. 26, 1888.

MOST REV. DEAR ARCHBISHOP:

Your favor of the 14th inst., together with the papers of transfer of the titles of the College property has just come to hand, and I beg to thank you in my own name and in the name of the College for the same, and for the vast amount of labor which they evidence. And I hope I may make free to ask you to express our thanks to the good family of Mgr. Hostlot.

I have not read the documents yet, but I presume from the great care given them they must be completely in order. If there be any-



thing to remark I hope to communicate it to you later.

I beg further to return my cordial thanks for your kind expression of good wishes toward the College, and to myself, and to believe me as ever

Your most obedient servant in Christ,

D. J. O'CONNELL,

RECTOR.

The Most Rev. M. A. Corrigan D.D.,

Archbishop of New York.

Secretary of Ex. Committee, Am. College.

AN ACT TO INCORPORATE THE AMERICAN COL-  
LEGE OF THE ROMAN CATHOLIC CHURCH  
OF THE UNITED STATES<sup>1</sup>

SEC. 1.—Be it enacted by the General Assembly of Maryland, That James Gibbons, Archbishop of Baltimore; Patrick J. Ryan, Archbishop of Philadelphia; Michael A. Corrigan, Archbishop of New York; and John J. Williams, Archbishop of Boston, be and they are hereby constituted a body corporate by the

<sup>1</sup>Extracted from the Laws of Maryland, c. xxix, p. 35.

name of "The American College of the Roman Catholic Church of the United States," and by that name shall have perpetual succession, the right to sue and be sued, the right to contract and be contracted with, to make and use a common seal and to alter the same at pleasure, and may acquire, have, hold, possess, use and enjoy upon the trust and for the uses and purposes of said corporation, by purchase, gift, grant, devise or bequest, personal, real and mixed property and estate, wheresoever the same may be situate or being, whether within or without the State of Maryland, and may at pleasure assign, transfer, sell, lease, grant, alien, and convey any and all of said property and estate.

SEC. 2.—And be it enacted, That the principal office of said corporation shall be in the City of Baltimore, in the State of Maryland.

SEC. 3.—And be it enacted, That the object and purposes of said corporation are the education of young men, citizens of the United States, for the ministry of the Roman Catholic Church; and in order that said object and pur-

poses may be obtained, the said corporation is hereby authorized and empowered to use and employ its aforesaid property and estate, and the income thereof in payment and in liquidation of such charges and expenses as may be incurred in the education, maintenance, and support of said young men in preparing for the ministry in said Church, either within or without the State of Maryland, and especially at or near the City of Rome, in the Kingdom of Italy.

SEC. 4.—And be it enacted, That the government of said corporation and the management of its business and affairs are hereby vested in the persons whose names are particularly mentioned in the first section of this Act, and their successors to be chosen as hereinafter provided for, and if at any time hereafter the number of the Board of Governors so constituted shall be increased as provided in this Act, then the person or person thus chosen shall have and exercise equal authority and continue in office for the same period with those whose names shall appear in this Act and

their successors; that the said Board of Governors shall hold office for the period of their several and respective lives, unless sooner removed by a majority vote of said Board; or in the event of a vacancy occurring in said Board by death, resignation or otherwise, the same shall be filled by said Board; but a failure to elect a member or members to fill a vacancy or vacancies occurring in said Board shall not work a forfeiture of this Charter or of the privileges hereby granted, or a dissolution of the Corporation hereby created.

SEC. 5.—And be it enacted, That the said Board of Governors of said Corporation be and they are hereby authorized to elect a President who shall be chosen from among the members of said Board, and appoint such officers and agents as they may deem necessary, and shall have power to adopt and enforce a constitution and by-laws, rules and regulations, not inconsistent with the Constitution and Laws of the United States or of this State, as may be deemed advisable for the



COLUMN OF THE IMMACULATE CONCEPTION AND FOUNTAIN IN THE COURT  
OF THE COLLEGE



government of the business and affairs of said corporation and for the regulation of the action of said Board, its officers and agents, and the discharge of its and their respective duties in executing and carrying into effect the object and purposes of this Act.

SEC. 6.—And be it enacted, That if at any time hereafter the said Board of Governors may deem it advisable, in the interest of said corporation, to increase the number of members of said Board, as now constituted, they are at liberty so to do, and for such purposes they are hereby authorized and empowered, from time to time, and at such times as they may think proper, to add to and increase the number of said Board of Governors by electing thereto some suitable person or persons as members thereof; but the whole number of members of said Board shall at no time exceed *eight in number*.

SEC. 7.—And be it enacted, That the General Assembly of Maryland reserves to itself the right to alter, amend, or repeal this act, or any part thereof, at its pleasure.



SEC. 8.—And be it enacted, That this Act shall take effect from the date of its passage.

Approved March 18, 1886.

According to an extract from a letter written on Nov. 10, 1886, by Bishop Donahue of Wheeling, W. Va., then secretary to the Cardinal-Archbishop of Baltimore, to Bishop McDonnell, then secretary to the Archbishop of New York, we are informed that “the originals of the papers or certified duplicates were, after being attested and fully authenticated by Secretary Bayard at Washington, transmitted in due course to Dr. O’Connell on or about April 9, 1886.”

EXTRACTS FROM AN ARTICLE ON “THE AMERICAN COLLEGE IN ROME” IN “THE CATHOLIC ENCYCLOPEDIA,” BY THE AUTHOR

During the Vatican Council, the American prelates in Rome decided that the property of the College should remain in the hands of the Sacred Congregation of Propaganda. With regard to the burses or scholarships founded, it was agreed that when they were vacant, one-



half of the proceeds should go to the College and the other half to the diocese to which the bursse belonged. There are now 82 (1909) burses founded in the College.

Under Dr. Kennedy's rectorship, property adjoining the College was purchased in November, 1903, at a cost of \$50,000.

At the present time, January 1, 1910, the number of students in the college total 147. They attend the lectures and are subject to the academic regulations of the Urban College of Propaganda. The curriculum of the last-named institution comprises a two-years' course in philosophy and a four-years' course in theology. Supplementary lectures are given in the American College on the subjects treated in Propaganda.

The College has an alumni association in the United States comprising two hundred and seventy-five members out of four hundred and fifty students who have been ordained in the College. This alumni association made a contribution of \$25,000 to the fund for the recent acquisition of new property by the College.

The administration of the College is controlled by a Board of Trustees composed of the Archbishops of Baltimore, Boston, New York, and Philadelphia. Its internal management and discipline are entrusted to the Rector, who is assisted by the Vice-Rector and by the Spiritual Director.

Besides the late Archbishop Corrigan of New York, the following American prelates, who are still living, studied theology in the College: Archbishops Farley of New York; Moeller of Cincinnati; O'Connell of Boston; Bishops Richter of Grand Rapids; Burke of St. Joseph, Mo.; Farrelly of Cleveland; McDonnell of Brooklyn; Hoban of Scranton; Dougherty of Nueva Segovia, P. I.; Morris of Little Rock.

Pope Leo XIII, by his brief, *Ubi primum*, raised the College to the rank of a pontifical college, on October 25, 1884.

## CHAPTER V

### PART I

#### OUR LADY OF GUADALUPE IN ESTRAMADURA, SPAIN<sup>1</sup>

AS THE image of Our Lady of Guadalupe is specially venerated in the American College, the following digression will not be uninteresting to the reader.

Of all the numerous shrines of the Blessed Virgin venerated throughout the Spanish Peninsula, that of Our Lady of Guadalupe is probably the most familiar to Americans. The discoverer of the New World, thinking that he saw a resemblance between the hilly scenery of one of the Antilles and the craggy mountains of Estramadura, which surround the sanctuary of Our Lady of Guadalupe, gave the island this name. Wherever the Castilian adventurers, led by the conqueror of Mexico,

<sup>1</sup>By the late Archbishop of New York, Most Rev. M. A. Corrigan, D.D.

carried their standards, devotion to the Mother of God under this title became popular, for Hernando Cortés was a native of Estramadura and lisped his first prayers before the image of Our Lady of Guadalupe, to whose protection he commended himself before setting out on his expedition to find new kingdoms for Spain. When he died, alone and abandoned by all but a few followers, forgotten by the monarch to whom he had given "more provinces than he had inherited towns from his forefathers," a picture of Our Lady of Guadalupe was clasped in his hand, and was the last object on which his eyes rested.

It is said that the mountains of Estramadura were formerly infested by robbers; and for this reason the stream that springs from the highest peak of Altamira was called by the Arabs, in a mixed dialect, "Guadalupe," or river of the wolf. In time the name was applied to the surrounding territory; and in the town of Guadalupe may still be seen the famous edifice begun in the fourteenth century to shelter the image of the Mother of God,

miraculously discovered by a peasant after it had lain hidden in the earth for six centuries.

According to Padre Mariana and other Spanish historians, this image was venerated as early as the fourth century, although we do not hear of it definitely until the sixth century, when it was sent to Spain as a gift from St. Gregory the Great to St. Leander, Archbishop of Seville, whom he had met at Constantinople and with whom he had there formed a life-long friendship.

In the year 589, all the bishops of Spain met in a general council at Toledo when the king, Reccared, solemnly abjured Arianism, and proclaimed the Catholic religion the religion of Spain. At this time, St. Gregory, who was contemplating the conversion of England, requested Leander to come to Rome to assist him with his advice on this and other important matters; but Leander, being unable to leave his country at such a critical period, sent his talented younger brother, St. Isidore, whose sanctity and knowledge were most useful to the Holy Father in his great and glorious enter-

prises for the diffusion of Christianity. When Isidore returned to Spain, the Sovereign Pontiff sent by him two presents to his friend Leander, a copy of his own work, "Moral Commentaries on Job," and an image of the Blessed Virgin, which he had kept in his private oratory for years, and which, on his accession to the Papal throne, he had commanded to be carried at the head of a procession through the streets of Rome, where the terrible plague that had caused the death of his predecessor, Pelagius II, was raging, and which ceased from that hour.

When Isidore arrived at Seville with his treasure, St. Leander and the entire population of the city received with reverence the holy image confided to their keeping by the saintly Pope; and for one hundred and fourteen years it remained exposed to the veneration of the faithful, until the monarchy of the Goths was overthrown by the defeat and death of the luckless king, Don Roderick, and Spain was overrun by hordes of Arabs who, intoxicated with victory and raging with fury against their

Christian foes, rushed into every province with fire and sword, destroying and killing wherever they went.

Seville, the richest and the most important city of the south, was one of the first to feel the hatred of the fanatic conqueror. As soon as the fatal news of the king's defeat was received, the terrified Christians fled in all directions. The peasant deserted his cottage, the nobleman abandoned his palace and his courtyards filled with orange trees, and the monk rushed from his cloister, all actuated by the same motives, to escape from the fury of the infidel who pillaged, destroyed, and slew as he swept through the lovely valleys and rich cities of Andalusia. Images were torn from their niches, sacred vessels and relics hurriedly snatched from the altars, and even the bodies of saints carried away in their coffins by the clergy, who devoted all their energies to saving objects of devotion so dear to the Christians. The cherished image of the Virgin, which Gregory the Great had sent to his friend Leander more than a century before, was carefully



borne at the head of the flying multitude, who passed through Castile and entered the province of Estramadura after a long and tedious journey, during which they were constantly attacked by the enemy and their numbers greatly diminished. Many died from exposure and fatigue, or dropped by the wayside unnoticed by their companions, who missed them only when daylight dawned, for they had to travel during the night and hide in the daytime, and at each succeeding sunrise numbers of familiar faces were looked for in vain.

A sorrowful band of fugitives gathered one day at early dawn at the foot of a rugged mountain in Estramadura, and after a long and careful search they found a cave which seemed to them a safe and proper place in which to hide their treasures, and there they deposited the relics and the image of Our Lady, placing in a casket with them a document which gave an exact account of their proceedings. This was signed by the clergy and by all the persons of distinction present.



All then knelt to say a last prayer before the sacred image, and with hands raised to Heaven made a solemn vow to resist the infidel and to shed their last drop of blood for their country and religion. After piling stones and brushwood over the mouth of the cave, they marched away to join the straggling remains of the Gothic army that had succeeded in escaping to the mountains of Asturias with Pelayo, whose dauntless heroism was destined to raise again the standard of the Cross over the crescent of the infidel.

For more than six centuries the image remained undisturbed in the cave of Guadalupe, until in the year 1326 it was discovered, according to tradition, in a miraculous manner by a cowherd named Gil, a native of Cáceres, who, having lost one of his cows, searched for it among the mountains for three days without ceasing. Worn out at last with fatigue and thirst, and hearing the murmur of water, he made his way through the thick bushes until he came to a stream that ran down the side of the mountain. To his astonishment he found the

cow lying there on a heap of stones, apparently dead. Being unable to remove the animal, he decided to take its hide, which he could sell; he therefore made an incision on the cow's breast in the form of a cross, when it sprang up as though it had suddenly been restored to life. The man, frightened at what he thought a miracle, was unable to move; and as he stood gazing at the cow in silent wonder, he saw a lady of marvelous beauty come toward him, who spoke to him kindly and bade him go to the clergy and people of Cáceres, and tell them that under the stones on which he had found his cow lying was a cave wherein they would find an image of the Mother of God, whose will it was that they should build a chapel on that spot, which would become one of the most famous temples in the world.

The ignorant cowherd had some difficulty in persuading the dignitaries of the village to believe his story; but seeing him give way to despair at their incredulity, and knowing that many treasures of the Christians had been hidden after the conquest of Spain by the Arabs,

they acceded to his earnest entreaties, and the whole village, headed by priests, knights, and noblemen, followed the cowherd in procession. When they reached the spot where he had found the lost cow, they dug away the stones until the entrance to a small cave was found, in which they discovered the image of the Virgin in as perfect condition as if it had lain there but six days instead of six long centuries. They also found the document, stating the facts of the concealing of the image, the relics of St. Fulgentius and St. Florentina, and near them a small bell, such as is used at the Mass.

A rude hut was quickly constructed, and an humble altar of stones erected on which was placed the newly found image, known from that time as Our Lady of Guadalupe, from the fact of its having been discovered near the source of the river of that name. In a short time the city of Cáceres built a small chapel on the spot; and the bell found in the cave was melted, the metal divided into parts, mixed with other metal, and cast into two bells

which called the faithful to prayers at the shrine, and which are still preserved in the present edifice.

The reigning king of Castile at that time was Alfonso XI, who gained honorable distinction among the kings of the fourteenth century as a patron of letters and of the fine arts. It was he who founded the post of royal chronicler, whose successors in their various *cronicas* have left those abundant records which afford such interesting reading to the student of Spanish history. When the news of this wonderful discovery of the image sent by Gregory the Great to Leander of Seville reached the king, he determined to visit the spot as soon as the duties of state would permit, and in the meantime he ordered the chapel to be much enlarged, endowing it with a liberal rental, and placing there six chaplains and a prior. In 1338 he gave lands for the maintenance of its clergy and for a hospital, which still exists and which had been erected near the church four years after the discovery of the statue. The hospital was dedicated to St.

John the Baptist and was built for the reception of all kinds of sick persons, except incurables. It contained eighty beds, and was well equipped with a corps of doctors, surgeons, and nurses. He also commanded a small town to be built, the present town of Guadalupe, and give land to the residents for the erection of fifty houses near the church, with vineyards and orchards, free of all rent or taxation except the tenth of the produce, which had to be divided between the church and the hospital. The first to occupy one of these houses was the cowherd, Gil, whom the king ennobled with the title of Don Gil de Santa Maria de Guadalupe. His former cabin was repaired and has been carefully preserved ever since, the coat-of-arms, placed over the door by the king's orders in memory of the discovery, being still intact.

The church was constantly enriched with presents from kings and nobles; and so many persons of royal blood visited the sanctuary, that a palace was built near it, in the fifteenth century, for their accommodation.

\* The Church contains many works of art, among others paintings by Zurbaran and Luca Jordan. And the famous image is placed upon a handsome throne of solid silver; it is composed of an oriental wood that has proved impervious to time, and shows no sign of decay or of ravage by worms or other insects. Kings, queens, princes, and nobles have vied with one another in giving rich presents to the sanctuary of Guadalupe; but through war and other causes many of these valuable objects have disappeared.

In 1622 there burned continually in the church eighty-five lamps of gold and silver, donated by kings and princes; one of the richest of these was presented in 1562 by Philip II as a thank-offering for the recovery of his son, Don Carlos, from a dangerous illness, the same son whose death six years later shocked the whole of Europe. In 1571, after the celebrated battle of Lepanto, Don John of Austria sent to Guadalupe a beautiful lamp of copper, thickly overlaid with gold, taken from the galley "Capitana." Another of these magnifi-





OUR LADY OF GUADALUPE, ESTRAMADURA, SPAIN





cent lamps was the gift of Hernando Cortés, the conqueror of Mexico.

Around the spacious naves of the church are the tombs of many illustrious persons who during their lives were most zealous patrons of this once magnificent temple, and whose last wish was to be buried within its walls. Among them are Henry IV of Castile, who saw his people rise up against him and place his crown on the head of his sister, Isabella the Catholic. Opposite him lies his mother, Doña Maria, daughter of the King of Aragon, Ferdinand I. Here also lie Dionisio, Prince of Portugal, and his wife, the Infanta Juana, daughter of Henry II of Castile; and many others. However, the one that excites most of the interest of the visitor is that of the cowherd, Gil, situated under the arch leading to the sacristy. Near it is the tomb of the last prior of Guadalupe, Don Juan Serrano, Bishop of Segovia, who persuaded the king, Don John I, to place the sanctuary in the care of the friars of St. Jerome, which he did on September 1, 1389; the effigy of Don Juan

Serrano in white marble, in full pontifical robes, lies upon the tomb.

## PART II

### OUR LADY OF GUADALUPE IN MEXICO

(The Historical Evidence Reviewed by the Late  
Most Rev. M. A. Corrigan, D.D.)

THE month of December, 1531, marks a fateful and blessed epoch in the annals of Mexican Christianity. The truths of the Gospel had already been preached from the old pulpit, which is still in use in St. Francis' Church at Tlascala; but the work of conversion proceeded with comparative slowness. After the month of December, 1531, so many converts sought the waters of Baptism, that at times a single priest baptized four, five, and six thousand Indians a day.<sup>1</sup>

Father Peter of Ghent—more illustrious for his devotion to Our Blessed Lady than he was

<sup>1</sup>Mendieta's *Indian Ecclesiastical History*; Mexico, 1870, bk. iii, c. xxxv, p. 266.

for the noble blood of the kings of Scotland, said to have coursed through his veins—baptized with his own hands over a million aborigines.<sup>1</sup>

In fine, during the space of eight years, from 1531 to 1539, the Franciscan Fathers received more than nine million Indians into the Catholic Church.<sup>2</sup>

The cause of these conversions, according to Hubert Howe Bancroft,<sup>3</sup> was the miraculous apparition of Our Lady of Guadalupe.

#### THE STORY OF THE APPARITION

On Saturday, December 9, 1531, an Indian neophyte, who had received in Baptism the name of Juan Diego, started on foot, according to his custom, from his home in the country, nine miles distant, to the Franciscan church of Santiago Tlaltelolco, in the City of Mexico, to hear Mass in honor of Our Lady and to assist at the catechetical instruction which was given

<sup>1</sup>F. X. Alegre, S.J., *History of the Society of Jesus in New Spain*, bk. iii, p. 180.

<sup>2</sup>Motolinia, *History of the Indians*, 1542, tr. ii, c. ii.

<sup>3</sup>*History of Mexico*, San Francisco, 1883, vol. ii, c. xix, p. 403.

once a week to recent converts. While passing by a hill called Tepeyac, Juan Diego heard a delightful concert of birds, such as he had never heard before, and looking upward, beheld a lady of sweet and gentle mien, with features known to us as those of the Virgin of Guadalupe. Our Lady spoke to him in endearing terms, and bade him to make known to the Bishop of Mexico that she desired a church to be built on that spot in her honor, and that she would be a kind and loving mother to the poor Indians and to all who would invoke her aid. It may be remarked in passing that in the original Mexican account, on which all the subsequent narratives are based, the terms used both by Our Lady and Juan Diego are affectionate and tender. Mexican scholars state that such is the genius of their language, and that these terms of endearment in no wise detract from the spirit of reverence due from an inferior to one in high station, nor from the majesty of a sovereign in speaking to one of humble rank.

Juan Diego sought the bishop, and deliv-

ered his message; but the prudent prelate, while preserving a kindly manner, evidently attached no great importance to the incident. Returning to his native village, Juan Diego again beheld the sovereign Lady, and frankly narrated his want of success, begging at the same time that she would deign to choose a worthier subject to execute her commands. Our Lady bade Juan Diego return a second time to the bishop, and to repeat the message already delivered. This he did, on December 10th, but with no better result. The bishop asked him for some manifestation of Our Lady's power, to serve as his credentials; and in his simple faith, Juan Diego at once promised that he would bring some sure sign to prove the truth of his message. On his way home, at Tepeyac, he was favored with another celestial apparition, and assured that he would receive some sign, as requested, on his next visit to the city. But on reaching home he found that his uncle, Juan Bernardino, was grievously ill with a dangerous fever; and on the following Monday morning, it was judged

necessary to administer to the sick man the consolations of religion. Juan Diego sought the parish church by another route, thinking, in his simplicity, he would thereby escape the celestial lady, whose commission it would suffice to execute later; but suddenly the Virgin Immaculate again appeared to him, desiring him to go to a part of the hill which he knew to be full of thorns and briars, and there (in the month of December), to gather the roses and other flowers that he would find growing in profusion. Obeying, he culled the flowers that miraculously appeared, and which Our Lady with her own hands formed into a bouquet, and placed them in his tilma (a species of cloak or wrap), bidding him carry them to the bishop, and allow no one else to take them. She also bade him not to be disquieted about his uncle's illness, for she had already cured him—as was afterwards found to be the case. The servants at the bishop's house, perceiving the odor of flowers, attempted to appropriate some of them; but failing in the effort, announced Juan's reappearance with the gift of



flowers. In the bishop's presence Juan Diego narrated what had happened since his last visit; and releasing the flowers from his cloak, unfolded it, and as he did so there appeared on its surface a wonderfully beautiful picture of the Madonna, the same which has been preserved with reverent and loving care during the last three hundred and sixty-four years in the Basilica of Guadalupe.

#### PECULIARITIES OF THE PAINTING

Some idea of this painting may be formed from the accompanying engraving.

We will not attempt to describe its surpassing beauty, but merely pause to note certain distinct characteristics. The material on which the image is formed is a coarse product of the maguey plant, such as is still used by the Indians for their wraps, and for other domestic purposes. The image is painted on this rough canvas, without any sizing or preparation; in fact, the canvas is transparent, the same image showing on both sides. At various times the picture has been examined by a committee of

experts, composed of distinguished artists and scientific men, and they have deposed under oath that they could not account either for its production or for its preservation. The image exhibits peculiar characteristics of painting in oil, in water-color, in distemper, and in relief; in fact, these four dissimilar kinds of painting are discernible in different portions of the same canvas. And in addition to this, the gilding which appears on the stars embroidered on the garment of Our Lady, and in the texture of the robe itself, as well as in the rays of light which issue from the figure, is not applied according to any known process, and seems rather to have been woven into the fabric than painted on it. Apart from the curious commingling of dissimilar kinds of painting on the same canvas, there is this other peculiarity about the picture: for years it was exposed without any covering, not only to the smoke of censers and innumerable candles, but also to the damp air, charged with saltpeter, which continually arises from the neighboring lakes and marshes, and which affects and corrodes

the hardest substances; and yet, after a period of more than three hundred and sixty years, this product of the maguey plant (which ought to have perished long ago) is still in a state of perfect preservation. This is the more remarkable because experiments have been tried in the same locality with similar material, but with very different results. An able artist, Don Rafael Gutierrez, took a fine tilma, September 12, 1789, and painted on it a facsimile of Our Lady of Guadalupe; when finished, it was protected by a glass cover, and placed in the neighboring chapel, Del Bocito. The result was that before eight years elapsed, it was so discolored and disfigured by the fumes of the saltpeter that it was found necessary to withdraw it from public view, and relegate it to the sacristy. This was done on June 8, 1796. The colors had meanwhile faded or disappeared. The gilding had become tarnished, encrusted with mold, or had fallen off; and the threads of the canvas had become exposed, bare, and in some places quite disintegrated.<sup>1</sup>

<sup>1</sup>The Virgin of Tepeyac, Dr. Bortolache, p. 143.

## AUTHENTICITY OF THE APPARITIONS

The great proof of the authenticity of these apparitions is the constant and uninterrupted tradition, bearing all the marks of credibility, accepted by all classes of people, and extending from the days of Juan Diego to our own time. This tradition twice has been officially examined and approved by the Holy See. Only last year, after a long and most searching examination, Pope Leo XIII granted a new office and Mass in honor of Our Lady of Guadalupe, by letters dated March 6, 1894. In 1754 Pope Benedict XIV had already granted a similar favor, although the text relating to the apparition was not so explicit. In fact, hardly a pontiff has sat on the throne of Peter during the past two hundred and fifty years who has not accorded special favors to the sanctuary of Guadalupe. These privileges are quoted in detail by the learned Bishop of Cuernavaca, the Rt. Rev. Dr. Vera. A summary of them is given in the volume which, as Canon of Guadalupe, he wrote be-

fore the celebration of the first Provincial Council of Oaxaca,<sup>1</sup> and also in a special treatise on the same subject published in the same year.

In 1666 an official investigation as to the truth of the apparition was made by authority of the Sovereign Pontiff. The questions put to the witnesses had been sent, sealed, from the Sacred Congregation of Rites. Among those who were examined under oath were eleven witnesses, who were almost contemporaries of Juan Diego, and whose parents had known him intimately, and who were therefore themselves well qualified to speak of the facts in question. Their names and ages are given by Urive<sup>2</sup> and Gurrideri,<sup>3</sup> and important extracts from their testimony are found in the summary of the discussion of the case presented to the Sacred Congregation of Rites in 1894.<sup>4</sup>

In the last century, an Italian of great erudition, the Cav. Lorenzo Boturini, spent several years in Mexico, devoting all his time and

<sup>1</sup>Historical Observations, Mexico, pp. 290-306, 1893.

<sup>2</sup>Critical Dissertation, Mexico, 1801, p. 50 et seq.

<sup>3</sup>Apology, Mexico, 1820, p. 63.

<sup>4</sup>Pp. 31-46.

energies to collecting manuscripts and traditions with regard to Our Lady of Guadalupe and the early history of Mexico. He formed a most valuable museum of Mexican antiquities, and published a catalogue of his treasures (Madrid, 1746), which he dedicated to the King of Spain. In this catalogue he enumerates various manuscripts written in Indian and Spanish, and various canticles, maps, and wills, which he collected in the course of his investigations. Among the manuscripts is one written by Antonio Valeriano, which is of sufficient importance to deserve special mention. Valeriano was one of the royal family of the Aztecs, a distinguished professor of Literature and Philosophy in the Franciscan College of Tlaltelolco, and for nearly forty years the wise and prudent Governor of the Indians in the City of Mexico. He was born shortly before the date of the apparition, and died in 1605. In 1554 he became professor in the college in which he had been educated, and wrote in excellent Mexican an account of the apparition. On his death this

manuscript became the property of Don Fernando de Alva Ixtlixochitl, from whom it passed into the hands of Boturini. Now it is matter of record that the account subsequently published in Mexican by Laso de la Vega in 1609, and translated into Spanish by order of Boturini, is taken from the manuscript of Valeriano. Consequently the printed accounts which first appeared in 1649 are really the evidence of a much older writer, contemporary with the apparition in question.

#### HISTORICAL TESTIMONY

With regard to the hymns, or canticles, and maps of the Mexicans, a word of explanation may be necessary for the general reader. The Mexicans hesitated for some time to accept the alphabet of their European brethren, and preferred to retain their own methods of handing down the facts of history. One of these was by means of canticles; another by maps. The canticles were most carefully composed by priests of their nation, and transmitted jealously from sire to son, so jealously, indeed,



that the greatest difficulty was experienced in persuading them to communicate these canticles to strangers. Therefore, when one speaks of their canticles forming the staple of history, the word is not to be taken in a loose sense, as if there were question of a popular ballad; but in the strict sense of handing down historical truth from generation to generation. Boturini succeeded in obtaining copies of some of these canticles, and they were submitted in evidence to the Holy See in the latest official investigation of the miracle. One of them composed by Francis Placido, a noble Indian, was sung when the miraculous image was borne in solemn procession from the bishop's house to the first humble sanctuary of Guadalupe in 1532. Another species of recording notable events was the use of hieroglyphics and paintings. Specimens of these may be seen in the National Museum in Mexico. Boturini had in his possession many such maps. On one, which he says was as large as a linen sheet, were portrayed the image of Our Lady of Guadalupe, and the various appari-

tions vouchsafed both to Juan Diego and to his sick uncle, Juan Bernardino.

SANCTUARIES ERECTED TO OUR LADY OF  
GUADALUPE

Among other treasures, Boturini also possessed the original will made by Jane Martin, an Indian, March 11, 1589, in which, after making distinct allusions to the apparitions, the testatrix leaves all her property to Our Lady of Guadalupe.

In this connection as proof of the existence of the traditions, one may also mention the devotion of all the early archbishops of Mexico to Our Lady of Guadalupe. The first archbishop of Mexico was the venerable Juan Zumárraga, to whom Our Lady sent the messages already alluded to, and who died in 1548. In obedience to her command he built the first church of Guadalupe, providing various conveniences for the people to pay their homage to their Heavenly Patroness. His successor, Archbishop Montufar, who ruled the diocese until 1569, enlarged the venerated sanctuary;

and preaching in his cathedral on the apparitions, September 6, 1556, broke out in the following impassioned address to his audience: "Blessed are the eyes that see the things that you see." His successor, Archbishop Contreras (1573-1591), devoted himself with intense zeal to the welfare of the Indians, learned their language in order to give them the sacraments, and deprived himself at times even of the necessities of life to relieve their distress. With regard to Guadalupe, he expressed his intention of raising the sanctuary to the rank of a parish church, and appointing chaplains who might at all times be at the service of the pilgrims, and ready to administer to their spiritual wants. The next archbishop was Garcia de Mendoza, who ruled the diocese from 1600 to 1606. It is related that he took special delight in reading the authentic acts of the apparition; and prepared to build a new temple in honor of Our Lady. After him came Garcia Guerra (1607 to 1612), who laid the cornerstone of the new temple, and who, entering on his duties as viceroy of the kingdom, went first

to the sanctuary, and there prostrate before the miraculous picture, and bathed in tears, begged from the Immaculate Virgin to obtain for him heavenly grace that he might govern his people in justice and in peace. Archbishop Perez de la Serna, from 1613 to 1629, devoted his attention for thirteen years to the magnificent second temple in honor of Our Lady of Guadalupe. Archbishop Zuniga next occupied the Metropolitan throne; during his administration occurred the terrible inundations of 1629. Although Mexico stands in an elevated valley, 434 feet above the level of the sea, it was subject from time to time to terrible inundations from the neighboring lakes. One of the most terrible of these floods began in the year 1629, and lasted for the space of nearly five years. During that time 30,000 Indians perished, either by drowning or under the ruins of falling houses. Of 20,000 Spanish families, hardly 400 survived.<sup>1</sup> The ordinary roadbed being submerged, the archbishop and his attendants went by boat in solemn pilgrimage to

<sup>1</sup>Tornel, vol. ii, p. 181.

Guadalupe, and transferred the venerated picture to his cathedral, where it was visited by devout and immense crowds, day by day, until the waters subsided. By common acclamation, relief from the total destruction which threatened Mexico was attributed to the intercession of Our Lady. After that period, 1629, devotion to Our Lady of Guadalupe spread so rapidly throughout the entire kingdom that it would be more than useless to adduce proofs to establish its universality. At this day you can hardly enter a shop in the City of Mexico without finding a lamp burning before a picture of Our Lady of Guadalupe. You can hardly enter a church without seeing an altar erected in her honor. Indeed, the Provincial Council of Antequera or Oaxaca (1893) specially ordains<sup>1</sup> that no church be built in the entire province without its special altar in honor of Our Lady of Guadalupe. Every diocese in Mexico dedicates the 12th of every month to Our Lady of Guadalupe, and every year sends thousands of devout pilgrims to

<sup>1</sup>Tit. v. c. x.

her shrine. When the patriot priest, Hidalgo, who is called the Washington of Mexico, began the fight for independence in 1810, his standard and his battle-cry were "Our Lady of Guadalupe." The revolution itself, although it despoiled every other church in Mexico, has ever respected this shrine of Our Lady. In one word, the Virgin of Guadalupe has taken such hold on the Mexican people that to attempt to dislodge her from their affections would be to tear out their hearts by the roots.

For the statements made above, abundant testimony is at hand. For the sake of brevity many references have been omitted, but they can easily be found in the various works mentioned in the succeeding paragraph. In addition to the volumes here indicated, many others might be cited.

#### BIBLIOGRAPHY OF THE APPARITION

The earliest printed account of the apparition appeared in Spanish in the year 1648, from the pen of the eminent oratorian, Don Miguel Sanchez. In 1649 a Mexican account

in Nahuatl was published by the Rev. Laso de la Vega; as already noticed, his work is based upon, if not identical with, the manuscript of Antonio Valeriano. Another history of the apparition, written with great clearness and elegance, was given to the world by the Jesuit Father, Matthew de la Cruz (Puebla, 1660). Still another account by Dr. Louis Becerra Tanco (Madrid, 1675).

An Italian translation from the classical pen of Mgr. Anastasio Nicoselli, was printed in 1681 at Rome. Numerous reproductions of this work have appeared in various languages. Nicoselli's account is particularly valuable, as it was compiled from the authentic documents submitted to the Holy See, and was dedicated to the Master of the Sacred Apostolic Palace. Another work of great value, "Mexican Shield of Arms," was written by Don Cajetan Cabrera in 1746. In 1756 the celebrated painter, Miguel Cabrera, published his work, "The Wonder of America," describing the characteristics of the image of Our Lady. Father Francis Xavier Alegre, in his "History of the



Society of Jesus in New Spain," gives many interesting details of the history of Guadalupe, as does also Father Francis de Florencia, S.J., in his "Polar Star of Mexico" (Madrid, 1785). This is perhaps the most valuable book of all on the present subject.

Among the more modern works may be mentioned "The Apparition of Our Lady of Guadalupe," by Tornel y Mendivil (Orizaba, 1849); "The Virgin of Tepeyac," by Fr. Stephen Anticoli, S.J. (Guadalajara, 1884); "The Most Holy Virgin of Guadalupe," by Don Jose Cuevas (Mexico, 1887); "The Treasure of Guadalupe," by Bishop Vera (Anecameca, 1889); "The Teaching Office of the Church and the Virgin of Tepeyac," by Fr. Stephen Anticoli, S.J. (Querétaro, 1892); "Our Lady of Guadalupe," by Fr. Laureano Veres Acevedo, S.J., second edition (Mexico, 1895).

Through the courtesy of the Most Rev. Archbishop Gillow, of Oaxaca, Rt. Rev. Mgr. Plancarte, Titular Bishop of Constantinople and Abbot of Guadalupe; the Rt. Rev. Dr.

Vera, the learned Bishop of Cuernavaca; the zealous Dr. Camacho, Bishop of Querétaro; and of Senator Lauda y Escandon, the writer has been able to obtain several of these works in which there is an admirable and exhaustive summary of the proofs of the apparition. The more one studies and considers the subject, the more he is overwhelmed with the mass of material that confirms the truth of the miracle, and increases in one's soul tender and filial love for the Immaculate Virgin, who under Divine Providence was the gracious instrument of the conversion of the Indians in Mexico, and who is our venerated and beloved patroness in these United States.<sup>1</sup>—From "The Seminary," December, 1895.

<sup>1</sup>This article is characteristic of Archbishop Corrigan, who was a saint as well as a scholar. His erudition was vast, and if his active life had given him leisure, he would have written many works as remarkable for elegance of style, deep knowledge of ecclesiastical science, and correct taste, as is everything that he wrote, from the simplest letter to the learned pastoral.

## CHAPTER VI

### THREATENED CONFISCATION OF THE COLLEGE PROPERTY

USUALLY the first act of an apostate government is to steal the property of the Church. Certainly the history of modern times proves the truth of this statement. In Germany, in the sixteenth century, the “reformers” plundered the churches and monasteries, and the apostate nobles appropriated the Church lands to their own use. In England Henry VIII swept much of the Church revenue into the royal coffers, and the Church lands he apportioned among his subservient courtiers. The Latin nations were slower to act; but when they began they were more radical than their Teutonic and Saxon neighbors. France abolished the Christian religion and stole all the Church property in the Kingdom nearly two hundred years after the English and the German apostacy. Then when the theft was accomplished, the kings, and the

nobles, and the “statesmen” persisted in their apostacy, for fear of being compelled to make restitution of the stolen property. A hundred years after the French spoliation, the Italian “statesmen” appropriated without title the sources of Italian Church benefices, and stopped their confiscation only when they found themselves in face of property protected by the laws and the guns of a greater power.

Prompted by greed, the statesmen of the school of Cavour and Garibaldi—the one a statesman without conscience, and the other a half-crazy soldier without morals—set their eyes even on the property of our College. The nature of this attempt to confiscate its property is found in the following letter of the Vice-Rector of the College, the Rev. A. J. Schulte:

COLLEGIO AMERICANO DEL NORD,  
VIA DELL' UMILTÀ,  
ROME, March 6, 1884.

MOST REVEREND DEAR ARCHBISHOP:

About a week ago, I heard that our College was to be sold. I inquired about the author

of such a report, and found out that the Economo of the Seminario Apollinari had heard the members of the committee, to whom the sale had been given in charge, discussing it among themselves and with others. Among the things they said was that the American College would be the first property of the Propaganda to be put up at auction. I consulted Cardinal Simeoni, who immediately called Mgr. Jacobini; and the result of the union is contained in the cablegram sent to you, as Secretary of the Executive Committee, in order that, as they said, you might communicate the same to the other members. It would appear that His Em. Card. McCloskey sent to Washington to inform the Government of the spoliation of our national college, for when Gen. Lewis Richmond and his secretary *paid me a visit this morning*, asking me whether the College really belonged to the American bishops, I did not like to commit myself, consequently I told them that I *thought* it belonged to the bishops, but for further information I should advise them to see Card. Simeoni.

They visited Mgr. Jacobini, who told them that it was the property of the Propaganda, which at the present date, considering the memoranda which the Government possesses, could not be denied. He, however, pleaded in this manner. There is a clause in the Italian law, which says that educational institutions of the Roman Province are under the immediate control of the Holy Father, whatever Congregation or Cardinal may be their protectors. It is on this plea that the American Consul will oppose the sale of the College. If, however, he fails in this, the only way to save us from being put in the street with trunks and baggage will be to buy it. Mgr. Jacobini entertains most sanguine hopes of our remaining undisturbed, but I am afraid that his hopes will be frustrated. Though the American Consul is heart and soul on our side, yet the Italian Government, exasperated by the difficulties which the Propaganda has caused it, has determined, whether by right or injustice, to make its cause desperate. I have not seen the Card. Protector as yet since the send-

ing of the cablegram. I could not send the message from Rome, consequently I devised to send it to the Jesuit College at Monaco (Principante), to which place I ordered also the answer.

With kindest regards, I remain,

Most Rev. dear Archbishop,

Your most obdt. serv't in X't.,

A. J. SCHULTE,

Vice-Rector.

M. REV. M. A. CORRIGAN, D.D.,

Coadj. Archbp. of New York.

An Italian statute, August 15, 1866, directed religious corporation property to be sold. A law of 1873 applies the law of 1867 to Rome. The Propaganda contested its application for ten years, but was beaten in the Court of Cassation.

News of the intended confiscation of the American College had been previously cabled (March 2, 1884) to the Secretary of the Committee, Archbishop Corrigan, who, acting on the advice of His Eminence Cardinal McClos-



key and of the Most Rev. Archbishop of Boston, Archbishop Williams (who were the only members of the Board then in the United States), took measures to save the property from the threatened disaster. Through the kind offices of Mgr. Quinn, V. G. of New York, and of Mr. George Bliss, a prominent lawyer of New York, President Arthur was approached on the subject, as was also Mr. Frelinghuysen, then Secretary of State. A Cabinet meeting was held, March 4, 1884, and instructions were forwarded to our Minister in Rome, Mr. Astor, to use his good offices with Sig. Mancini, Italian Minister of Foreign Affairs, in behalf of the College. In less than a month, the gratifying news was received that the College was exempt from the danger of sale.

Following, we print the papers relative to the impending sale:



MOST REV. MICHAEL A. CORRIGAN, D.D.,  
FORMER ARCHBISHOP OF NEW YORK



TELEGRAM

March 4, 1884.

Executive Mansion,

Washington, D. C.

TO VERY REV. WM. QUINN,

26 East 50th Str.

Ask Archbishop Corrigan to write a personal letter to Secretary Frelinghuysen at once.

CHARLES E. MILLER.<sup>1</sup>

*N. B.*: The following was written on the back of above telegram:

Hon. Mr. Frel.,  
Secretary of State,  
Washington, D. C.

*Remarks.*

I had already written to President Arthur; but Mr. Miller thought it well to strengthen the case by another letter to the Secretary of State. Said letter was written by me at once, and appears in the Diplomatic Report, submitted to Congress.

ABP. CORRIGAN.

<sup>1</sup>A well-known lawyer of New York of the firm of Devlin, Miller, and Trull.

TELEGRAM

March 4, 1884.

Washington, D. C.

TO HIS GRACE, ARCHBISHOP CORRIGAN,

50 St. & Mad. Avenue.

Secretary of State cables to Rome to-day. I suggest that you write personal letter to Mr. Frelinghuysen, stating the case much as you do to me. He speaks most kindly of you.

GEORGE BLISS.

48th Congress,

Ex. Doc.

1st Session.

No. 143.

HOUSE OF REPRESENTATIVES  
THREATENED CONFISCATION OF THE AMERICAN  
COLLEGE AT ROME, ITALY

MESSAGE

From the

PRESIDENT OF THE UNITED  
STATES

transmitting

A communication from the Secretary of State, in response to a Resolution of the House of Representatives of April 21, 1884, relative to

the threatened confiscation of the American College at Rome, by the Italian Government.

April 24, 1884.—Referred to the Committee on Foreign Affairs, and ordered to be printed.

TO THE HOUSE OF REPRESENTATIVES:

I transmit herewith, in answer to a Resolution of the House of Representatives of the 21st instant, a Report of the Secretary of State, with accompanying papers, in relation to the threatened confiscation of the American College at Rome by the Italian Government.

CHESTER A. ARTHUR.

Executive Mansion,

Washington, April 24, 1884.

TO THE PRESIDENT:

The Secretary of State, to whom was referred the Resolution of the House of Representatives of the 21st inst., "that the Secretary of State be, and is hereby, requested to send to this House *all the facts and information* he has concerning the threatened confiscation of the American College in Italy by any law or decree of the Italian Government," has

the honor to submit herewith copies of the correspondence relating thereto, on file in the Department of State, from which it will be seen that the Italian Government, on the representation of the American Minister, has exempted the American College at Rome from the impending sale of the Property of the Propaganda.

Respectfully submitted,

FRED'K T. FRELINGHUYSEN.

Department of State,

Washington, April 24, 1884.

*List of Accompanying Papers*

1.—Cardinal McCloskey to the President, March 3, 1884, with accompaniments.

2.—Archbishop Corrigan to Mr. Frelinghuysen, March 4, 1884.

3.—Mr. Frelinghuysen to Mr. Astor, telegram, March 4, 1884.

4.—Archbishop Corrigan to Mr. Frelinghuysen, March 5, with accompaniments.

5.—Mr. Frelinghuysen to Mr. Astor, No. 59, March 5, 1884.



6.—Mr. Frelinghuysen to Archbishop Corrigan, March 7, 1884.

7.—Archbishop Corrigan to Mr. Frelinghuysen, March 8, 1884.

8.—Mr. Astor to Mr. Frelinghuysen, cablegram, March 11, 1884.

9.—Mr. Frelinghuysen to Cardinal McCloskey, March 12, 1884.

10.—Archbishop Corrigan to Mr. Frelinghuysen, March 14, 1884.

11.—Mr. Astor to Mr. Frelinghuysen, No. 61, March 15, 1884.

12.—Mr. Frelinghuysen to Mr. Astor, No. 62, March 20, 1884.

13.—Mr. Astor to Mr. Frelinghuysen, cablegram, March 28, 1884.

14.—Mr. Frelinghuysen to Mr. Astor, cablegram.

15.—Mr. Frelinghuysen to Cardinal McCloskey, March 29, 1884.

16.—Mr. Astor to Mr. Frelinghuysen, No. 63, March 31, with accompaniments.

17.—Archbishop Corrigan to Mr. Frelinghuysen, April 1, 1884.

18.—Mr. Frelinghuysen to Mr. Astor,  
No. 65, April 15, 1884.

No. 1

CARDINAL McCLOSKEY TO THE PRESIDENT

New York, March 3, 1884.

(Received March 4.)

YOUR EXCELLENCY:

Information has been received by cable that the American College in Rome, a theological establishment for the education of American citizens, is about to be sold, in accordance with the recent decision of the Court of Cassation, ordering all the real estate of the Propaganda to be converted into Government bonds.

Though technically held by the Propaganda, the American College is virtually American property, as the bishops of the United States have the use of it, in perpetuity, free of cost, and as they have contributed large sums of money, probably equal to its original value, in alterations and equipment. The ecclesiastical province of New York, over which I preside, contributed \$20,000 for this purpose in 1859,

and all the other dioceses of the country also contributed their quota.

The decision of the court is entirely unexpected. In this sudden emergency, then, as representing the Catholic episcopate of the United States, I would beg your Excellency to ask the King of Italy for a stay of proceedings, at least, in the premises, if it be not possible furthermore to exempt the institution, as virtually American property, from the operation of the law.

I would further suggest, in view of the urgency of the case, that communication be by cable. I am, etc.,

JOHN, CARDINAL McCLOSKEY,  
Archbishop of New York,  
per M. A. Corrigan,  
Archbishop Coadjutor.

His Excellency, Chester A. Arthur.

PASTORAL LETTER OF CARDINAL M'CLOSKEY

JOHN McCLOSKEY, cardinal priest of the Holy Roman Church, of the title of Sancta Maria supra Minervam, by the grace of

God and favor of the Apostolic See, Archbishop of New York, to the clergy, secular and regular, and to the laity of the diocese—Health and Benediction in the Lord:

In a recent brief, Our Holy Father, Pope Leo XIII, has expressed the desire that the beautiful devotion of the Rosary, which he recommended in such earnest terms a few months ago, to all the faithful throughout the world, “should be restored to the place of honor which it once held, when no day was suffered to pass without its recitation in every Christian family”; and to further this end, he has manifested the wish that the third part of the Rosary be recited daily in the principal church of each diocese, and on Sundays and other days of precept in all the churches having the care of souls.

In accordance with the Apostolic brief, we hereby ordain that in addition to the daily recitation of the Rosary in our cathedral, this devotion be practised also on Sundays and holy days in all the churches of the diocese in which there is a resident rector.

From this devout practice we augur great good to souls, not only in virtue of the powerful intercession of our heavenly Patroness, the Queen of the Holy Rosary, who has never yet despised the petition of those who have recourse to her, but also from the intrinsic efficacy of prayer itself. "Nothing," says St. Chrysostom, "is so powerful as prayer, for it renders impossibilities possible and things difficult it makes easy." "Prayer," says St. Bonaventure, "is as the armor which equips the soldier; as the torch that lights the path in darkness; as the dove carrying the olive branch of peace." Safety, light, comfort in affliction, all come to us through prayer; for the Lord our God "is gracious and merciful, patient and rich in mercy."

With this same sense of trust and loving confidence, the Holy Father also directs that three "Hail Marys," the "Salve Regina," and a fitting response be recited by the celebrant and the faithful after every Low Mass in future, and the invocation, "Queen of the Most Sacred Rosary, pray for us," inserted in the Litany of

the Blessed Virgin after the title, "Queen conceived without original sin."

Amongst the various reasons for besieging Heaven by our pious importunities is the following: "That the Church is now assailed not only by private individuals, but by civil institutions as well, and civil laws" affecting ecclesiastical liberty. The words of the Sovereign Pontiff are, unhappily, only too fully illustrated by the recent decision of the supreme court of Italy regarding the property of the Propaganda. Gratitude to that venerable institution, from which our own diocese has received so many substantial favors in the past, can not permit us to remain silent under this latest and shameful outrage offered to the Holy See.

We will recall to your minds, dear brethren, first the law itself on which the decision of the court is based, and then consider its recent application.

On July 7, 1866, the Italian Government enacted a law suppressing religious corporations. The first article reads as follows: "Re-

ligious orders, corporations, and congregations, whether regular or secular, which imply community life and have an ecclesiastical character, are no longer recognized in the Kingdom. The houses and establishments belonging to the aforesaid orders, corporations, or communities are suppressed." A later law of August 15, 1867, provides that all the property of religious corporations be turned into the national exchequer, without power of being diverted into other channels, the interest merely, after deducting taxes and expenses of administration, to revert to the original owners. These taxes and assessments are said to amount to nearly one-third of the capital.

The injustice of this legal robbery is manifest.

All Christians are bound to practise the precepts of the Gospel; a favored few, to whom special grace from on high is given, are called to embrace its counsels, and to lead consecrated lives of poverty, chastity, and obedience. It is matter of history, beyond dispute, that from the middle of the third century of the Christian



era this common or religious life took root in the Church and continued to flourish age after age without interruption, whatever meanwhile may have been the form of civil government.

Abstracting even from the divine sanction of the Supreme Lawgiver, implied in His express commendation of poverty, chastity, and obedience; abstracting from the right of prescription acquired for the religious life by fifteen centuries of existence, the law of nature itself gives men the right to live together in pursuit of virtue, just as they may unite for any other lawful object.

The religious communities of men and women in Italy, founded to serve Christ in His suffering members—to nurse the sick, to care for the orphan, to instruct the ignorant; or again, to devote themselves to lives of penance or prayer, so as to aid in averting the anger of God from His people—all these communities, with vested rights, were legally swept out of existence without trial or form of judgment, by a stroke of the pen; and their property, whether acquired by gift or by legitimate pur-

chase, wrested from their occupation and ownership and squandered by forced sale; even the promised pittance of a few cents a day was often denied the dispersed members.

Such is the actual legislation of Italy with regard to religious orders.

The decision of January 29, 1884, applies the same law, in all its severity, to the property of the Propaganda.

The Sacred Congregation of the Propaganda was instituted by Pope Gregory XV, in 1622, to direct the work of foreign missions in spreading the light of the Gospel and the benefits of civilization. More than two-thirds of the Catholic world (our own country included) are at this moment under its beneficent supervision and direction. Among its auxiliaries, besides the famous Polyglot Press for the printing of Bibles and liturgical works, is the celebrated Urban College for the education of missionaries of every clime. To this school of theological learning the American Church is indebted (to speak only of those who are gone) for such names as those of the late Bishop

Lynch of Charleston; Bishops O'Connor of Pittsburg; McMullen of Davenport; Rosecrans of Columbus; Archbishop Wood of Philadelphia; Archbishops Kenrick and Spalding of Baltimore.

Another subsidiary agency of Propaganda, in which the Catholics of this country have reason to be specially interested, is the American College in Rome. The spacious buildings forming this institution were purchased by the Sacred Congregation of the Propagation of the Faith, and placed at the service of our prelates for the preparation of candidates for the sacred ministry. At present, over fifty young levites are peacefully pursuing their studies in the American College. By the sentence of the Court of Cassation both the Urban and the American Colleges are liable at any moment to be sold, and the proceeds to be converted into Italian rentes.

There is not even the pretext that the property, thus threatened with confiscation, was ever the fruit of anything but the lawful and voluntary offerings of pious individuals. It is

in no sense the result of government grants or bounty. The Kingdom of Italy has no more right to seize upon it than the United States would have to appropriate the funds of the American Bible Society in this city or of the Methodist Book Concern. Both are corporations and legal trusts for the spread of the Bible and the Gospel. The Propaganda is the same.

By the recent decision of the courts, the Holy Father is outraged in the exercise of his spiritual authority in directing foreign missions. He is treated as a minor, incapable of administering his own property. He is made dependent on his oppressors even for the limited interest from his own funds which he is permitted to receive. The homes of learning, which he destines for the training of missionaries, are subject to closure at any moment; and the rights of millions of Catholics throughout four-fifths of the globe are violated in his person, inasmuch as he is debarred from discharging efficiently toward them the duties of Supreme Pastor.

As in the recent western floods, which threatened, hour after hour, to submerge happy homes and smiling hamlets, men looked on with alarm and dismay, apprehensive of still greater evils that might be in reserve, even so would our hearts tremble for the future did we not know full well as regards Holy Church that, in His own good time, Our Lord will say to the waves and to the tempest: "Thus far you shall go, and no farther." "On thee, O Peter, I will build My Church, and the gates of Hell will not prevail against it."

Meanwhile, reverend brethren and dearly beloved children, let us pray earnestly that the hour of trial and affliction for our Holy Father and the Church may be shortened; that all wrongdoers may return to wiser counsels and to a sense of justice. "Let God arise and let His enemies be scattered; and let them that hate Him flee from before His face. As smoke vanisheth, so let them vanish away; as wax melteth before the fire, so let the wicked perish at the presence of God. And let the just feast

and rejoice before God, and be delighted with gladness."

Given at New York, Ash Wednesday, 1884,  
to be read in the churches of the diocese on the  
first Sunday in Lent.

JOHN, CARDINAL McCLOSKEY,  
Archbishop of New York.

JOHN M. FARLEY, Secretary.

#### PROPAGANDA PROPERTY

Italian Statute, July 7, 1866, suppressed religious corporations. Statute, August 15, 1867, directed religious corporation property to be sold, and interest, after taxes and expenses of administration deducted, to be paid to original owners. Taxes and expenses very high; nearly one-third of income of Propaganda in pious, religious corporations for education of missionaries. Their property was exempt by decision June 9, 1881; but appellate court, January 29, 1884, applies statute to them.

The American College in Rome was built exclusively by American moneys, and is sup-

ported exclusively by American moneys, and is for education of priests from the United States. The legal title is in Propaganda, but it is in fact American property, and should be exempt from the decision. If not exempt time should be given (so that the friends here can raise money and buy it in).

Am informed that some years since Gladstone successfully interfered in behalf of Irish College and Benedictine House, near Naples, called the Monte Cassino.

## No. 2

ARCHBISHOP CORRIGAN TO MR. FRELING-  
HUYSEN

452 Madison Avenue,  
New York, March 4, 1884.  
(Rec'd Mar. 5.)

DEAR SIR: I beg most respectfully to invite your attention to the recent decision of the Italian Court of Cassation in its bearings on the American College, Rome.



This institution—a dependency of the Propaganda—was founded in 1859, for the higher education of ecclesiastical students from the United States. American citizenship is a condition precedent for admission to its walls. Pius IX, then sovereign of Rome, entered into an agreement with our bishops giving them the free use, in perpetuity, of the premises, they on their part contributing some \$50,000 toward the proper furnishing and equipment of the college. Our mutual friend, Mgr. Doane of Newark, collected, moreover, \$150,000 from his co-religionists, on the strength of the same agreement, for the formation of scholarships; to which sum \$40,000 or \$50,000 were subsequently added for the endowment of officials, and for providing a summer house for the students.

Although the bishops of the United States were willing and anxious to secure the title of the property, the pontifical government was reluctant to accede to their request, and they were obliged to content themselves with the guarantee of the perpetual free use

of the premises, and on the strength of this promise made all the offerings already alluded to.

It seems to us a hardship that a contract, made in good faith and faithfully observed on our part, should be set aside by the successor in power of the contracting party on the other side.

As the first student sent from the United States—from New Jersey—for the opening of the American College, I am specially interested in the welfare of my alma mater, and I venture to appeal to your powerful influence; also knowing full well how weighty is the request of the Government of the United States.

A few years ago the Irish College in Rome was menaced with alienation. A word from the Minister of Great Britain shielded it from danger. A few years ago the famous abbey of Monte Cassino was doomed to destruction. A word from Mr. Gladstone warded off the peril. A few years ago, in 1848, the Propaganda itself was in danger. During the revo-

lution our glorious Stars and Stripes, sheltering its American inmates, averted all injury.

The application of the present law of Italy means ruin and confiscation for the American College. It implies, first of all, a tax of thirty per cent. for conversion into government bonds; four per cent. for duty; six for land tax; and an additional revenue tax, varying from fifteen to forty per cent.; say, at least, sixty per cent. all told.

If, under the circumstances, the protection of the American flag and the good and friendly offices of our Government can be extended to the advantage of this little American colony of students in Rome, the favor will be most gratefully appreciated, not only by the eight millions of Catholics in this country, but, I venture to add, by all right-minded men throughout the globe.

I have, etc.,

M. A. CORRIGAN,

Coadjutor Archbishop of New York.

The HON. MR. FRELINGHUYSEN,

Secretary of State.

No. 3

MR. FRELINGHUYSEN TO MR. ASTOR

CABLEGRAM

Department of State,  
Washington, March 4, 1884.

Sale American College threatened under decision on real estate of Propaganda. College virtually American property, purchased and supported by American citizens; decision totally unexpected. Cardinal McCloskey asks stay of proceedings at least, if not possible to exempt it as American property. Confer with officers of institution, and do what the circumstances and your position properly permit to aid them.

FRELINGHUYSEN.

No. 4

ARCHBISHOP CORRIGAN TO MR. FRELING-  
HUYSEN

New York, March 5, 1885.

(Received March 6.)

DEAR SIR: I fear that in the hurry of the moment I was not sufficiently clear and accu-

rate in my letter of yesterday, and I therefore beg to add a word by way of further explanation.

The use of the American College, Rome, was given to the American bishops by Pius IX through his official agent, the Propaganda. This Board for Foreign Missions bought the premises with its own funds, the accumulations of pious offerings of the faithful. In a certain sense, then, the use of the College was the gift of the sovereign ruler; in another, it was not so much a government grant as the result of private charity received and dispensed by Propaganda. It was not a government grant in the sense of being derived from political assessments or taxes.

The College building itself was erected about two hundred years ago, and was used until the French Revolution as a residence of Dominican Sisters. Subsequently, the Salesian or Visitation Nuns occupied it, until they, in turn, were dispossessed to make way for the French soldiers, who used it as a military hospital from 1847 till about 1858, when

the premises, having been purchased by the Propaganda, underwent thorough repairs and alteration, at the expense of the American bishops, for the reception of American students. When the College was opened, in 1859, a Latin inscription was engraved on a marble tablet at the landing of the main staircase, to the following effect:

By the provident care of Pope Pius IX, the Congregation of the Propaganda of the Faith purchased for the education of ecclesiastical students of the United States of America this property, formerly owned by the Visitation Nuns, the bishops and faithful aiding the establishment of so great a work by their contributions, A. D. 1859.

Please see the original inscription on next page.

Begging your indulgence for detaining you so long by these details, and venturing once

more to commend the College to your kind consideration, I have, etc.,

M. A. CORRIGAN,

Archbishop, etc.

HON. FRED'K T. FRELINGHUYSEN,

Secretary of State, Washington, D. C.

MURAL TABLET

Providentia

D . N . Pii IX . Pont . Max

Amplificatoris . Christiani . Nominis

Quæ . domus . antiqua . fuerat . Virginum

Salesian . Hanc . Alumnis . Americæ

Borealis . Fœderate . In Ecclesiæ

Spem . doctrina . et . pietate . excolendis

Aere . suo . comparavit . congregatio

Fidei . Propagandæ . Tanti . operis  
institutionem . collata . pecunia . juvare

Catholici . cum . Episcopis . Americæ

An . MDCCCLIX



No. 5

MR. FRELINGHUYSEN TO MR. ASTOR

No. 59

Department of State,  
Washington, March 5, 1884.

SIR: In the enforcement of the laws of 1866 and 1873 the Italian Government levied upon the American College in Rome. Proceedings enjoining the proposed conversion were affirmed by the lower court upon announced principles of such seeming force and efficiency that the information of the very recent reversal of this decision by the Supreme Court was most unexpected to the many friends of the society in this country. They have accordingly appealed to the President in the hope that, through you, he may obtain from the Government of the King, if not a perpetual abandonment of the impending sale, at least such a stay of proceedings as will enable them to determine whether any remedy is properly open to them. In making this request a full reliance is placed upon the consideration that although

technically the American College is held by the Propaganda, it is virtually American property, and its reduction would be attended with the sacrifice of interests almost exclusively American. The exemption from the application of the above laws is therefore hoped, and assuredly that the delay asked that its American friends may intervene, if a sale must occur, will be accorded.

You will act upon the above suggestions in such manner as may seem to you best for the accomplishment of the desired result.

I am, etc.,

FRED'K T. FRELINGHUYSEN.

WILLIAM W. ASTOR, Esq., Rome.

No. 6

MR. FRELINGHUYSEN TO ARCHBISHOP  
CORRIGAN

Department of State,  
Washington, March 7, 1884.

DEAR SIR: Acknowledging the receipt of your letters of the 4th and 5th instant, I beg

to say that I have written and telegraphed to our Minister at Rome to take proper steps in the matter of the proposed conversion of the real estate of the American College there, and shall send a copy of your communications to Mr. Astor by early mail.

I am, etc.,

FRED'K T. FRELINGHUYSEN.

No. 7

ARCHBISHOP CORRIGAN TO MR. FRELING-  
HUYSEN

New York, March 8, 1884.

(Received March 10.)

DEAR SIR: Cardinal McCloskey desires me to acknowledge the receipt of your favor of yesterday's date, and to tender the expression of his sincere thanks for the prompt attention which has been given to his letter to the President, and for the interest taken in the protection of the American College, Rome.

Permit me, at the same time, to express my

own obligations and indebtedness to your courtesy, and to sign myself, dear sir,

With great respect, etc.,

M. A. CORRIGAN,

Coadjutor.

No. 8

MR. ASTOR TO MR. FRELINGHUYSEN

CABLEGRAM

Rome, March 11, 1884.

Am doing all possible to prevent sale of  
College.

ASTOR.

No. 9

MR. FRELINGHUYSEN TO CARDINAL

MCCLOSKEY

Department of State,

Washington, March 12, 1884.

SIR: Referring to your letter of the 3d instant, I have the pleasure to say that I have received a cablegram from Mr. Astor, Minister at Rome, in the following words: "Am doing all possible to prevent sale of College."

I am, etc., FRED'K T. FRELINGHUYSEN.

No. 10

ARCHBISHOP CORRIGAN TO MR. FRELING-  
HUYSEN

452 Madison Avenue,  
New York, March 14, 1884.

(Received March 15.)

DEAR SIR: Cardinal McCloskey requests me to acknowledge, with many thanks, the receipt of your favor of the 12th instant, containing copy of cablegram received from Mr. Astor, Minister in Rome.

I am, etc.,

M. A. CORRIGAN.

No. 11

MR. ASTOR TO MR. FRELINGHUYSEN

No. 61.

Legation of the United States,  
Rome, March 15, 1884.

(Received March 31.)

SIR: I have the honor to acknowledge receipt of your cable despatch of the 4th instant, instructing me to confer with the officers of the American College in this city, and to aid them,

so far as circumstances permit, in exempting their property from sale.

Upon my request, Monsignor Jacobini, the Secretary of the Propaganda, accompanied by the Vice-Rector of the American College and their attorney, called at the legation and gave me substantially the following information:

The law of 1866 compelled the sale of Church property held in mortmain throughout Italy; the law of 1873 is an application of the law of 1866 to the city and district of Rome. Its effect is to oblige the conversion of lands and property generally into securities of the Italian Government known as "rentes." The Propaganda, of which the American College is a dependency, has contested the application of this law for ten years; the Court of Cassation, which is the tribunal of final appeal in Italy, has recently rendered a decision that the property of the Propaganda shall be sold.

The title to the land and building of the American College vests in the Propaganda, either by purchase or by gift from the late Pope Pius IX. The contributions made from

time to time by American Catholic bishops and congregations, of funds for scholarships, for maintenance, and for repairs, constitute no title to the property.

It is claimed, however, that the law of 1873 does not contemplate the sale of buildings of religious corporations actually used for religious or scholastic purposes, and that, hence, not only the Propaganda, but its dependency, the American College, is to be exempted.

An important distinction is claimed between property from which a revenue is derived, such as farms or leased houses, and chapels or schools, from which no profit can be received, and which are used for the religious and educational purposes of the Propaganda.

Before resorting to renewed litigation upon this issue, the authorities of the Propaganda, as represented by the gentlemen above named, would very gladly avail themselves of the intervention authorized by your despatch.

I have visited Mr. Mancini, the Minister of Italian Foreign Affairs, who expresses himself very favorably disposed to apply the influence



of his office. Before determining how far he can properly proceed, he requires that all the papers and documents belonging to the case be submitted for his examination. They are being prepared for his inspection, and pending his decision, I submit the statement of the situation.

I have, etc.,

WILLIAM WALDORF ASTOR.

No. 12

MR. FRELINGHUYSEN TO MR. ASTOR

No. 62.

Department of State,  
Washington, March 20, 1884.

SIR: I enclose copies of telegrams relating to the sale of the "American College" at Rome, and of letters from Mr. Corrigan, coadjutor archbishop of New York, on the subject.<sup>1</sup>

Awaiting your report, I am, etc.,

FRED'K T. FRELINGHUYSEN.

<sup>1</sup>For inclosures see Mr. Frelinghuysen's cablegram to Mr. Astor, Mar. 4, 1884; see No. 12, and letters from Rev. Dr. Corrigan, *ante*.

No. 13

CABLEGRAM

Rome, March 28, 1884.

College exempted from Propaganda sale.

ASTOR.

No. 14

CABLEGRAM

MR. FRELINGHUYSEN TO MR. ASTOR

Department of State,

Washington, March 29, 1884.

Your course in Propaganda matter is commended. Express to Italian Government the President's high appreciation of its prompt and friendly action.

FRELINGHUYSEN.

No. 15

MR. FRELINGHUYSEN TO CARDINAL

McCLOSKEY

Department of State,

Washington, March 29, 1884.

SIR: Referring to the letter of your Emi-  
nence of the 3d instant, and to other correspon-

dence touching the apprehended conversion of the American College property into bonds, etc., I have the honor to say that the following cablegram, dated yesterday, has been received from our minister in Rome, viz., "College exempted from Propaganda sale."

I have, etc.,

FRED'K T. FRELINGHUYSEN.

No. 16

MR. ASTOR TO MR. FRELINGHUYSEN

No. 63.

Legation of the United States,

Rome, March 31, 1884.

(Received April 14.)

SIR: I have the honor to enclose herewith a copy and translation of a note from Mr. Mancini, Minister of Foreign Affairs, to Signor Savelli, Minister of Peace and Justice, and also copy and translation of the answer of Signor Savelli to Signor Mancini, by which it appears that in consideration of the equities in the case of the American College in this city, it is the

determination of the Italian Government to exempt that building from the sale of the property of the Propaganda Fide recently ordered to be made by the Court of Cassation.

Signor Mancini showed me the original of the enclosed copy of the note of Signor Savelli on the 28th instant, and on the evening of that day I cabled the Department, "American College is exempted from Propaganda sale."

I have caused copies of these communications to be addressed to the Vice-Rector of the College.

I am, etc.,

WILLIAM WALDORF ASTOR.

(Inclosure 1 in No. 63.—Translation.)

Extract from a note of March 21, 1884, of the Minister of Foreign Affairs to the Minister of Peace and Justice:

The examination of documents has quickly convinced the Ministry of Foreign Affairs that the building where the American College in Rome is situated should not in any way be

confounded with the real estate of the Propaganda which has been ordered to be sold under a recent decree of the Court of Cassation, in accordance with the laws of 1866 and 1873.

It is true that this building was originally bought with money furnished by the Propaganda, but the intention of the pontifical founder from the beginning was to establish there in perpetuity a college or ecclesiastical school. Besides it should be observed that for the repairs and adaptation of the building for this object a still larger sum was raised by contributions in the American dioceses.

The seat of the American College has all the characteristics of an institution which Article 18 of the Law of July 6, 1866, exempts from sale. Thus it is not doubted by the Ministry of Foreign Affairs that this edifice is a "school building," and as such should be exempt from sale, and in case the Ministry of Peace and Justice takes the same view, it is asked that the commission for the sale of ecclesiastical property be notified to that effect.

(Inclosure 2 in No. 63.—Translation.)

The Minister of Peace and Justice to the  
Minister of Foreign Affairs:

Rome, March 25, 1884.

I hasten to inform your ministry that, in conformity with the opinion expressed in its note of March 21, 1884, and for the reasons contained in the same note, I have requested the royal director of the commission for the sale of certain ecclesiastical property in Rome to exempt from that sale the building where the American College or Seminary has its seat in this city.

The Minister,

SAVELLI.

No. 17

ARCHBISHOP CORRIGAN TO MR. FRELING-  
HUYSEN

New York, April 1, 1884.

(Received April 2.)

DEAR SIR: In the name of Cardinal McCloskey, I have the honor to acknowledge the receipt of your favor of the 29th ultimo, which conveys the gratifying intelligence that the

American College in Rome has been exempted from the sale impending over the property of the Propaganda.

His Eminence begs to tender his sincere thanks to His Excellency the President, to your good self, and to Mr. Astor, minister resident in Rome, for the very courteous, prompt, and efficacious interest taken in this matter. Besides expressing his own indebtedness for the good offices of the Government, so kindly and so successfully interposed, the Cardinal feels that he may also, in the premises, make himself the interpreter of the gratitude of the other bishops of the United States as well, and of the entire Catholic population.

I am, etc.,

M. A. CORRIGAN,

Coadjutor Archbishop.

No. 18

MR. FRELINGHUYSEN TO MR. ASTOR

No. 65.

Department of State,

Washington, D. C., April 15, 1884.

SIR: I enclose a copy of a communication



from Archbishop Corrigan, conveying an expression of gratitude for the action which resulted in the exemption from sale of the American College at Rome, under the decree of court; also copies of telegrams.

I am, etc.,

FRED'K T. FRELINGHUYSEN.

H. Ex. 143-3.

End

S. Congregazione di Propaganda,

Segreteria,

No. 1522.

Oggetto.

Roma, le 7 Aprile, 1884.

ILLME AC RME. DOMINE:

Labores ac sollicitudines Amplitudinis Tuæ ad utilitatem Collegii Americani felicem exitum sortitæ sunt ita ut gubernium Italicum a conversione immobilium prædictum Collegium exemptum esse declaravit. Propter hoc magna affectus sum lætitia; et Amplitudini Tuæ gratulor et gratias ago de omnibus quæ ad hoc negotium feliciter resolvendum Amplitudo Tua operata est.

Interim Deum precor ut te divitissime sospitet.

A. T.

Ad officia paratissimus,

JOANNES CARD. SIMEONI,

Præfectus.

D. Archiep. TYREN,

Secratus.

R. P. D. MICHAELI AUG. CORRIGAN,

Archiepo. Petrem.

Coad. Emi. Archiepi. Neo Eboracen.

TRANSLATION

S. Cong. of Prop.,

Secretary's Office,

No. 1522.

Object:

Rome, April 7, 1884.

MOST ILLUSTRIOUS AND MOST REVEREND SIR:

The labors and solicitude of your Excellency for the benefit of the American College have succeeded so that the Italian Government has declared the immovables of the College exempt. On this account I am filled with great joy; and I congratulate your Excellency, and

give you thanks for all that you have done toward bringing about this happy result.

In the meantime, I pray God to bestow on you His choicest gifts.

Your Excellency's

Most obedient servant,

JOHN CARD. SIMEONI,

Prefect.

D. Archb. TYREN,

Secretary.

R. P. D. MICHAEL AUG. CORRIGAN,

Archbishop of Petra,

Coadjutor to His Eminence Archbishop of New York.

## CHAPTER VII

### LIFE IN THE AMERICAN COLLEGE

*From the "Messenger of the Sacred Heart,"  
January, 1896*

BY L. S.

THE following article from the able pen of a distinguished alumnus gives a delightful sketch of the daily life of the students of the College, and can not fail to interest all those who have the welfare of this glorious institution at heart.

It was, I think, James Russell Lowell who said that there is an education in even rubbing up against the walls of an institution like Harvard. With how much greater truth and force may this remark be applied to student life in Rome. Rome, the City of the Soul, the city, "the stones of whose streets," as Barthélemy expresses it with excusable hyperbole, "are wiser than the men of other lands."

With intellectual advantages inferior to none of our American centers of learning, there is besides an education of environment and contact, a training for heart and eye and ear, deep and far-reaching in its formative influence, and which is nowhere else to be attained. Not one walk through her narrow streets but calls to mind the history of the world's greatest heroes. Monuments of all that is grand and glorious, in pagan as well as Christian civilization, meet you at every step. In retrospect we see the Forum once more crowded with a motley multitude hanging on the lips of a Cicero or Hortensius, her senators seated in gravest consultation on measures to resist the open enemy thundering at the city's gates, or to expel the more insidious foe that lurks within her walls.

There are places that will ever be associated with all that is best and purest in our nature, witnesses of heroic endurance and a faith stronger than death in its unflinching profession and practice; and there are places from which we recoil with horror, and whose annals of debauchery and sin we would fain erase

from the history of the human race. And one there is, the grandest ruin of them all, the Coliseum, which bodies forth this double heritage of good and evil, and from its ivy-mantled walls tells at once the story of all that is gross and degrading, ennobling and saintly.

There are art galleries and halls of sculpture to delight the eye and instruct the mind; vast churches and rich shrines, which even from an architectural and esthetic standpoint command our highest admiration and esteem. Nay, even in this her day of decadence, when, as the peasant song of the Campagna puts it, "Rome, Rome is no longer what it was," when the queenly robes have fallen from her shoulders, and she sits by the sluggish waters of the Tiber, disfigured and begrimed by the inroads of modern improvements and socialistic ideas, she teaches an object-lesson of gravest import—the lesson that the dream of a united Italy was an empty phantom, and that Rome's only true greatness and prosperity rests on this, that she is the City of the Popes.

So far, we have but looked on Rome as she

appeals to the heart and intelligence of the ordinary traveler or lay student. But for him whom God has called to His sacred ministry and granted some spiritual insight into the things about him, how much deeper is the influence exercised by studying in the Eternal City. His work is done beneath the inspiring glance of Christ's Vicar on earth, and her basilicas and catacombs and shrines are all so many open books wherein are written the brightest pages of the Church's history, practical lessons of Faith, and Hope, and Charity, perpetual incentives to noblest thought and deed in emulation of those who have so gloriously gone before us in this divinest of all works, the salvation of souls.

But let us not give too full a sway to the feelings which crowd in upon us as we turn in thought to the days of our student life. Let us imagine that we have reached the doorsteps of the North American College. An Italian servant answers our ring, and a moment later we are bidden cordial welcome to Rome by the Rt. Rev. Rector. Equally cordial, but more



demonstrative, is the welcome extended by the students. We at once feel at home, and the noon recreation finds "the newcomers" busily engaged in answering a hundred questions as to things and persons in dear America.

A few days of rest, and then when the novelty of our surroundings has worn away there comes the incident which, of all others, marks the line of demarcation between our past and present life, the reception (if I may so call it) of the cassock, for it has, in the number of accidental changes it involves, something akin to the reception of the religious habit. In our home seminaries this does not mean so much. Every walk finds the seminarian of Troy and Baltimore once more in civilian clothes, albeit his coat has attained a canonical length, and the stately beaver lends height and dignity to his youthful years. Then, too, his vacations are not necessarily marked by the use of the cassock. But in Rome it is quite otherwise. The cassock once assumed is worn throughout the whole course.

The details of this "taking" of the cassock

may not be without interest. First, our coat, if of clerical cut, is solemnly entombed, with camphor, in our bureau drawers, to await the distant day of resurrection, some six years hence. Then one last look at our pantaloons as we lay them aside to don the knickerbockers and long black stockings of early boyhood. Our natty button gaiters, with their pointed toes, are the next sacrifice, giving place to a low-cut shoe of generous size and thin sole. When ordained, we may adorn them with silver buckles, but for the present nothing so pretentious is to be thought of. Then comes the cassock of heavy black cloth, made after the fashion we have associated with the habit worn by the Jesuits of this country, but with this difference, that it is held at the neck by three red buttons, and a wide red cincture encircles the waist. How awkward we feel the first few days, and how our mothers and sisters would laugh if they could see us stumbling up the stone stairs, from neglect of the feminine precaution of raising the cassock in front.

In winter, a long, heavy coat, with cape, is

worn indoors, and, of course, at all seasons, the biretta. But the street dress is still more of a novelty—a big three-cornered hat and a shapeless coat without sleeves. From the shoulders there hang down two broad strips of cloth—our leading strings—the distinctive badge of student-life. The wearer of this coat—the *zimarra*, as it is called, in contradistinction to the *ferrajuolo*, or cloak worn by priests—must never go without a companion; and in the good old days of the Popes, if found alone, he was liable to arrest as a truant.

So great a change in our outward trappings naturally carries along with it a marked increase of external modesty, but there yet remains in our carriage an air of freedom and independence which says plainer than words that, even to the detriment of evangelical meekness, we are prepared to defend our rights within due limits. This fact is fully appreciated by the Roman rabble, and it is no uncommon occurrence to see a crowd of roughs insulting a band of Italian clerics, while *gli Americani* pass by unmolested. Twice only did

I witness anything to the contrary. One of these incidents will throw light on the reason for keeping at a respectful distance.

A band of Americans were walking two by two, as is the custom, across the large piazza in front of the Quirinal Palace, the residence of the usurping king. Suddenly two Italians headed straight toward our ranks with the intention of breaking through. But they had mistaken the character of the foe. In a second a strong right arm had shot forward into the face of the aggressor. "Don't stop the ranks," called out the prefect, and without even getting out of step, the line moved forward to the broad marble stairway leading down to our dear Via dell' Umiltà. For a rowdy, the world over, the most effective means of persuasion is the knock-down argument, and from an American standpoint, I think there would be a material change in the relations of Church and State if Italian students saw fit to employ it occasionally against their assailants.

But great as is the change in our external appearance and despite the conclusion that

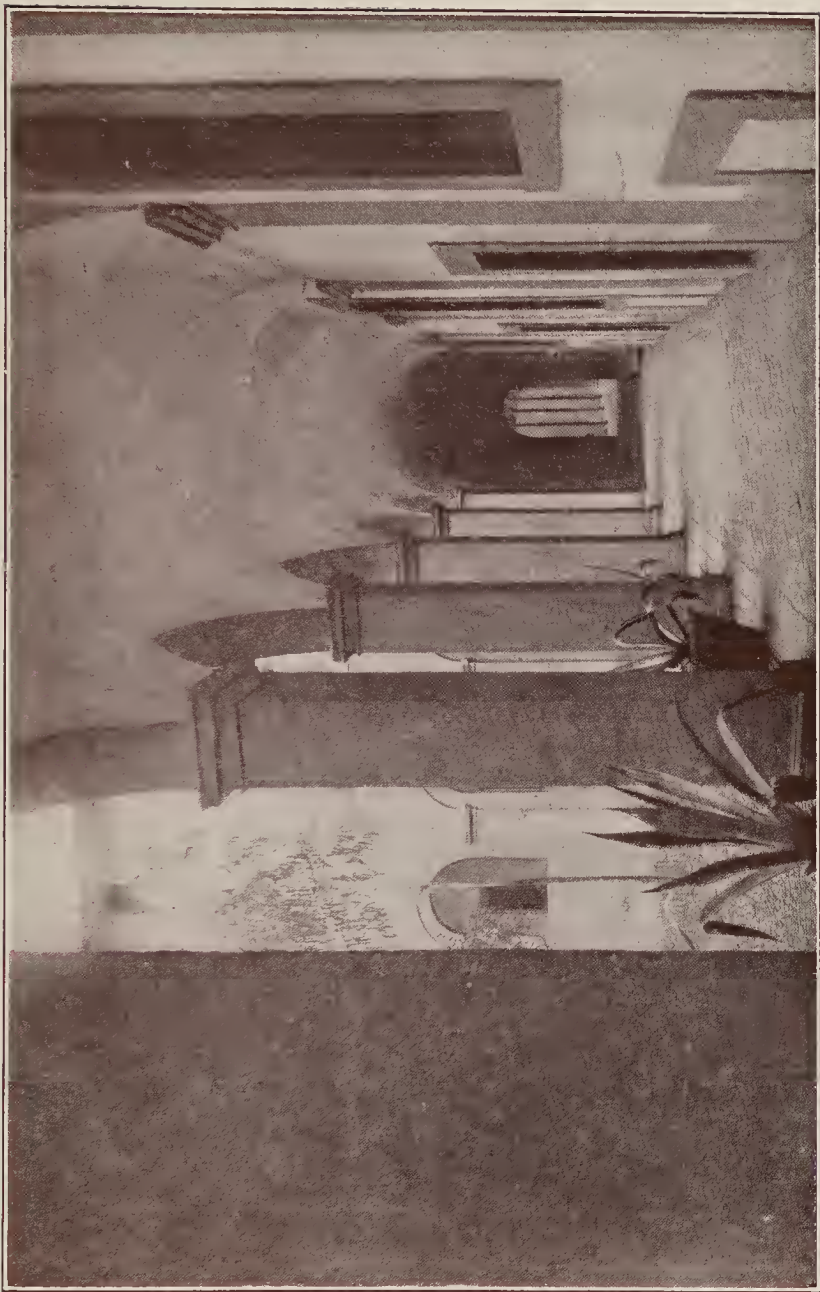
might be drawn from the incident just related, greater still is the change that is effected in what regards our interior life. Let the words of a distinguished professor of theology bear me out in this assertion: "Your American student walks around as if he owned the College, but more docile, obedient, hard-working men I have never met among the students of any nation." Some, perhaps, may have acquired these virtues during their school-days at home, but for the majority, they are the result of the deep religious spirit, the charity, the discipline which reign within the walls of the American College.

The life of a Roman student is not an easy one, but the life, too, of a zealous, earnest priest, whether in city or country, is essentially laborious and attended with hardship and self-sacrifice, and well then it is that the preparation for the sacred ministry should not be wanting in things that are not pleasing to flesh and blood. To sweep and tidy one's own room and to be reprimanded when these duties are not faithfully performed, to be obliged to ask

permission for even the smallest articles of clothing and sometimes to be refused, to be subject in a dozen little details to a prefect appointed from our own or perhaps a lower class, to have our sermon publicly criticized in the refectory, to observe silence at meals and to lift our birettas in humble acknowledgment of a correction in our reading at table, to have each Sunday our companion for the week's walks assigned us—all these and innumerable other points of college discipline are indeed hard in the beginning; and on English nights, as they are called in contradistinction to the nights when we are obliged to speak Italian in recreation, we often sang with special emphasis and vigor the concluding words of a well-known darkey song, "Oh, why was I tempted to roam (Rome)."

And then when the winter nights have come, with never a fire to warm our shivering limbs, and the *sirocco* spreading its dampness round about till wall and desk are dripping with moisture, and we wrap our cloaks about us, and with desperate energy apply ourselves during





SIDE VIEW OF THE COURT IN THE COLLEGE





the long evening study, from 5.15 till 7.45, to the task of mastering philosophy and theology, there are times when our hearts sink within us, and only the thought of our vocation and of the frail Visitandine nun who had suffered greater hardships in the narrow cell we now occupy spurs us on to courage in our work. All this, as I have said before, is hard, but it was borne cheerfully and without a murmur, and after-years have revealed the influence these trials exercised in the formation of our characters. What Roman is there who would not willingly undergo them again, and who, if asked as to the advisability of studying in Rome, would not answer by hearty congratulations to the young student to whom his bishop had made this offer?

But we are once more giving too full a sway to sentiment and reminiscence, and deserting the work we had proposed ourselves, namely, to describe the life of a student of the American College.

First of all, to put the question as it has been often asked me, "What is the American Col-

lege, and who are its professors?" At the very outset I must remove a misapprehension. If by a college you understand a place where classes are held, and the classics or higher branches are taught, the American College is not a college at all; for if we except ecclesiastical chant and ceremonies, it has neither classes nor professors. For all instruction the students go to the Propaganda. The same remark applies to the Irish and Greek Colleges, whose members also attend the lectures of the Propaganda, and to the German, Scotch, English, and the other national colleges whose students go to the Gregorian University.

Is it then simply a boarding-house? Again our questioner is as far from the truth as in his first conjecture. The American College is in the highest and fullest sense of the term a seminary where students who are supposed to be of more than ordinary ability are sent from the different dioceses of the United States to prepare themselves for the priesthood. A brief glance at its foundation and history, and

the daily order of exercises, will give the best insight into its character and aims.

“Pope Pius IX,” said the present gloriously reigning Pontiff (Leo XIII), on the occasion of the Silver Jubilee of the College in 1884, “entertained a great love for the people of the United States. But I want it distinctly understood that I yield to him in nothing with regard to love for my dear Americans.” The truth and sincerity of this assertion have since been confirmed by innumerable favors. Among these marks of loving esteem, the establishment of the Apostolic Legation holds the first rank, and it is worthy of notice in this connection that the American students were always the special favorites of Monsignor Satolli—a fact, no doubt, which had no slight weight in determining his selection as Legate to this country. Then, too, our hearts are still re-echoing the beautiful and wholesome lessons of the Bull “*Longinqua*,” with its striking commendation of Alma Mater.

But we must remember that we owe to Pius IX the College’s foundation. It was at

his suggestion that it sprang into existence, and it was his personal donation of \$40,000 that purchased the Visitandine Convent of Umiltà, now occupied by the College. On December 8, 1859, the North American College was formally opened, and the group of thirteen represented in our picture were its first students. Some were already students of the Propaganda, and their uniform is that now worn by the students of that great institution. The senior of the band and the first prefect was Dr. Edward McGlynn,<sup>1</sup> then a deacon. A little study of our group will disclose the features of the present Archbishops of New York and San Francisco, Bishop Northrop, Monsignor (now Archbishop) Seton, Father Poole of Staten Island, Dr. Reuben Parsons, and the aged Father Meriwether, S.J., now Spiritual Father of the Novitiate, Macon, Ga.

The first to act as rector was the venerable Benedictine, Dr. Bernard Smith. His successor was the Rt. Rev. George McCloskey,

<sup>1</sup>Dr. McGlynn was never considered by himself or by his contemporaries as an alumnus of the American College.

D.D., the present Bishop of Louisville, Ky. (lately deceased). Next came Dr. Silas Chartard, afterward promoted to the See of Vincennes, Ind. Rt. Rev. Mgr. Louis Hostlot, D.D., then took up the reins of government, till his untimely death on the eve, as it was rumored, of his elevation to the Episcopate, cut short a career of great promise. Father Schulte, of Philadelphia, who had been vice-rector under Mgr. Hostlot, continued to act as rector for nearly two years, until the appointment of the Rt. Rev. Mgr. O'Connell, D.D., who is now succeeded by the Very (Most) Rev. W. H. O'Connell (now Archbishop) of Boston, Mass. Among the vice-rectors were Fathers Metcalf and Deasy of Boston, Dr. McDevitt of Cincinnati, Dr. Francis Wall of New York, and Dr. Frederick Z. Rooker of Albany, the present Secretary of the Apostolic Legation (consecrated afterward Bishop of Jaro, P. I.; lately deceased). The last named shared with Dr. Edward Hanna of Rochester the additional honor of holding for a time the chair of theol-

ogy in the Propaganda. Less widely known than the rectors, but an equally important factor in the mental and spiritual training of the students, was the humble and learned Dr. Ubaldi, remembered, perhaps, in this country as the bearer of the cardinal's hat to Archbishop McCloskey.

Inaugurated under the auspices of Mary Immaculate, the College has gone rapidly forward till its fourteen students of '59 have grown to seventy-five in '94, and the entire band of the olden days would scarcely form a camerata at present writing.

The word "camerata" throws us at once in *medias res*. Coming from the word *camera*, or room, it serves to designate the bands of fifteen or more into which the students are divided, and such divisions, whether because based on proximity of rooms or because of the common recreation room, are denominated a camerata. Save in the recreation after dinner and during the vacation, there is supposed to be no communication between these bands, and "a mix" or common assembling is one of the

privileges of a few great feasts. At the head of each division is a prefect, responsible to the rector for the good order of things in his section. His chief duties are to give permission to talk to another during time of study, to see that none are absent from community exercises and that all rise and retire promptly, to assign companions for walks, and to determine their objective point. As a mark of honor he walks in the last place to the right of the line. Next in authority comes the beadle, who, in the absence of the prefect, discharges these various duties, and on walks holds the first place on the right of the advancing column.

The order of the day is briefly as follows: 5.30—rising, morning prayers, and meditation; 6.30—Mass, immediately followed by breakfast; 7.50—rain or shine, we fall in ranks to go to class at the Propaganda. At 10 o'clock we return home for study till 11.50, when a ten minutes' examination of conscience precedes dinner; 12.45 to 1.30 recreation in the garden. There are two hours of class in the afternoon, and a walk of an hour and a half,



but the time of these exercises varies according to the season of the year and the consequent change of the hour of the Ave Maria or sunset. The general rule is that class begins three hours and a half before the Ave, and is followed by a walk. During this walk a ten minutes' visit is made to the Blessed Sacrament, and the church selected is, if within easy reach, the one whose feast is celebrated that day. All the remaining time, whether before or after class, is devoted to study up to 7.35, when we have beads and spiritual reading in common; 8—supper; 8.30 to 9.30—recreation. Night prayers are then said, and the preparation of the points for the morning meditation made. A “good night” visit to Our Lord in the Blessed Sacrament, a few short prayers before favorite pictures of the Madonna and St. Joseph in the corridor, and our day's labors are brought peacefully and holily to a close.

Substantially the same order of time obtains on holidays, except that the time that would be given to class is added to the ordinary time for walk. Even in the vacation there is no curtail-



ment of the hours allotted to study. Sundays and holy days are invariably observed by Solemn High Mass at 8.30 and Vespers in the afternoon. These services take place in the beautiful little church attached to the College. Its variegated marble walls, its life-size statue of the amiable St. Francis de Sales, a masterly oil painting of the Madonna, and the organ loft, cut off from view by an elaborately carved grill, give ample evidence of the rich endowment, taste, and cloistral life of our predecessors, the daughters of De Chantal.

The domestic chapel, where ordinary community exercises are held, is less rich in ornaments, but the marble floor and heavy oak choir-stalls are relics of other days. A charming garden, with waving palms and inviting fig and orange trees, ends in this, as in all other Italian monasteries I have seen, the vision of comfort and attractiveness. The long, narrow refectory with its wooden benches, the small, low-doored cells, with their brick floors and scanty furniture, which preach a sermon silent, yet eloquent, of the virtues of penance and self-

denial, make us partakers in the discomforts, if not the merits, of the religious life.

But you must not conclude that ours was but a piety borrowed from the surroundings. There was a spirit, all our own, infused into deed and thought, a spirit of ardent devotion and unflagging labor, and, above all, a spirit of the deepest fraternal charity seldom within my experience equaled, never surpassed. Kept alive by frequent communion—nearly all approached the Holy Table three or four times a week, and the sacrament of Penance twice—it rested on the firm basis laid by the annual retreat, and was strengthened and inflamed by triduums of the spiritual exercises at Easter and Pentecost. These triduums were generally given in Italian, and were to some extent lost on the newcomers. Of my first triduum I caught scarcely more than the words, “*Gesú e Gesú crocifisso*,” but as St. Paul assures us that “*Jesus and Jesus crucified*” is the sum of all knowledge, I can well believe that even these days of prayer and meditation were not without spiritual fruit.

But if you are not ashamed of our big hat and shapeless coat and leading strings, come and accompany us to school. A Hail Mary, a prayer for protection to our Guardian Angel, and the signal to start is given by the invocation, "Immaculate Virgin, help us." Our first visit, of course, will be to the Propaganda, a walk of little over five minutes. In passing we notice the huge Trevi Fountain, famous in its tradition that whoever drinks of its waters will live to return to Rome. Then there is the Church of San Andrea delle Fratte, where Our Lady appeared to Alphonse Ratisbonne. It is not yet eight o'clock, but perhaps we may meet and salute a Cardinal even at this early hour, or more likely still, exchange greetings with the old Professor of Arabic, the only one of a famous class of twenty-six who did not become a bishop—the class of which the brilliant Bishop Lynch of Charleston was the acknowledged leader, and the late Mgr. Corcoran, of the "Catholic Quarterly," a member. The big bell is just ringing for class, and Irish and American, Greek and Armenian, Francis-

can friar and black-gowned Servite of Mary, are entering the great doorway of the Propaganda.

As we mount the stairs a mammoth picture of the meeting of Philip Neri and the ambitious young cleric meets our gaze, and the repeated *E poi* (and then) of the saintly founder of the Oratorians reads the lesson of studying with a pure intention, and not through hope of a doctorate or ecclesiastical preferment. In the hallway above the students of the Propaganda proper are issuing forth from half a dozen different doorways. They are of all sizes, colors and ages, from the tall Nubian, black as ebony, down to the young Athenian, with flaxen hair and eyes of lightest blue. And the classrooms? Let us enter one. Desks and benches, seemingly a century old, and scarred with the names of generations of students; brick floors, and two small windows, which scarce admit enough of light.

The lecture has not begun, and the hum of prohibited conversation is loud and continuous. Two Albanians are talking together, but they

are not, as you might imagine, fellow-countrymen, as one hails from the capital of the Empire State, the other from the land that borders the farther side of the Adriatic. A negro, possessed, one knows not how, of the name of Purcell, is conversing with a couple of Irish students, with names less Celtic than his own. A young Greek, of unpronounceable patronymic, is receiving congratulations on his recent marriage. Down in the back of the room the Americans are talking with a group of German Franciscans, who, from the fact that they live with the Irish community of their Order at St. Isidore's, speak English with an accent inimitable in its combination of Celtic and Teutonic. Poor Frati! Their profession of poverty and humility is given, in Rome, full scope for exercise. With our national instinct of assisting the downtrodden, we alone seem to take kindly to them, and from their bare feet and shaven heads there came to us in return full many a lesson of mortification.

But hush! the professor is coming. After

invoking the Holy Ghost, he mounts his old-fashioned chair, or pulpit, and a minute later we are deep with head and hand in the metaphysics of the schools. It is no easy task, this study of philosophy and theology, as made in Rome. Practically without other text-books than the *Summa* and *Contra Gentiles* of St. Thomas, all depends upon one's ability to assimilate the rapid utterances of the professor. To remember the whole lecture is impossible; to take it down in writing is equally out of the question. So we have to learn to grasp at once the force of an argument—to lie in wait, as it were, for the middle term of a syllogism, and then, in the quiet of our rooms, fill out these notes and digest the mental pabulum thus afforded. A hard task, you will say, and a drudgery and vexation for those of inferior parts; but as a means of intellectual discipline, a training for future controversy, its importance can not be over-estimated. The professors are enthusiastic in their work. St. Thomas is at their fingers' end, while not unfrequently the course of a triumphant march of reasoning is

happily and unexpectedly crowned by an apt quotation from Dante.

Still, it is with a sigh of relief we hear the bell for the end of the hour, and we make our escape to the easier study of mathematics. Here a surprise waits us. The first lecture is on notation and addition in arithmetic, and it is hard to repress a smile as we see our classmates of the East lost in the intricacies of the multiplication tables, which we of America and Europe have mastered before attaining the full use of reason. However, before the year has closed we have advanced to trigonometry, and our advantage in point of mathematical training seems a minus quantity when we are called to the board for the first time to give a demonstration in Italian.

Equally rudimentary were the beginnings of physics. I have learned that since our time the munificence of Leo XIII has supplied the Propaganda with a physical and chemical cabinet; but in ye ancient days of physical instruments there were none. The blackboard and professor's snuff-box were made to illustrate



all physical apparatus from an air pump to a dynamo. Even now I can see dear old Rubini bidding us pay all attention as he portrayed the progress of the steam engine with the aid of his snuff-box. The digit finger represented the smoke-stack, a gyratory motion of the hand at the four corners of the box took the place of wheels, while a backward and forward motion of his arm formed a graphic illustration of the working of the piston-rod. And now we are ready for our journey. With a short "tut, tut," he moves the snuff-box forward across his desk till it meets an obstacle worse than a broken rail or a blown-out cylinder—the professor needs a pinch of snuff, and the improvised locomotive comes to a standstill. The demands of his generous-sized nasal organ are satisfied, and once more our snuff-box engine is brought back to the station to start afresh upon its journey.

But there are other studies that present more difficulty. Hebrew is no favorite among the English-speaking students, and despite the able teaching of a converted Jew, an Augus-

tinian, the Irish and Americans evince strong anti-Semitic tendencies. Greek is less disliked. It is taught by a native Grecian, but the familiar oration on the crown is scarcely recognized by the ear when pronounced after the thin, diluted manner of modern Greece.

What, you ask, of the respective ability of the different nations as their students come together in conflict in this, of all intellectual arenas, the most cosmopolitan? Let philosophy and theology form the basis of comparison, and I answer that in mere memory and the gift of languages the Easterner easily ranks first. Their memories are phenomenal, and it is no exaggeration to say that many of them can repeat a whole hour's lecture almost verbatim. But with a few brilliant exceptions it is simply parrot work. The smallest objection knocks to the ground this showy superstructure of learning.

Not so the work of the Irish and Americans. Lacking facility and fluency in speaking Latin, for grasp and depth they admittedly bear the palm; and as the time for the annual

competitions draws on, it is a noble sight to see the two nations so closely allied in sympathy, language, tastes, and character, battling for intellectual supremacy. Now victory rests upon the arms of Ireland, now upon those of the United States, but often by the smallest margin, say by a single additional man numbered among the "laudati amplissimis verbis." "What heads these Irish have for theology," the great Cardinal Franzelin is reported to have said in the days when *Irlandesi* attended the Roman College. With Celtic blood flowing in the veins of so many of us American students, with all the push and energy and the ambition of a young nation carrying us along, I think we can apply without egoism the remark of the Jesuit theologian to ourselves.

But after all, the education of the classroom is not the chief advantage of studying in the Eternal City. As great theological learning can be, and is doubtless, acquired elsewhere; and I have met students of Innsbruck and Louvain, and even of our own home seminaries, who were fully the equals of our

Roman doctors. But as I have said before, there is the collateral education of eye and ear and heart, the education of what Ruskin so aptly calls "associated thought," and this can be nowhere else so well obtained. We are brought in contact with and see the most intimate workings of that greatest of all institutions, even from a worldly standpoint, the Church. We become acquainted, sometimes personally, with the men who occupy places of trust and power in her various congregations; and living and studying, as it were, under the eye of the Holy Father, there grows up within us an unswerving, personal, enthusiastic love and attachment to Christ's Vicar.

Then, too, basilicas and catacombs, shrines and magnificent ceremonies are preaching a sermon so eloquent, ever varied and ever fruitful. There is scarce a day of the ecclesiastical year unmarked by some great feast of white-robed martyr or saintly confessor, and sometimes these feasts crowd so fast upon each other that we are obliged to attend the same day the first vespers of one saint and the second

vespers of another, should we wish to satisfy our devotion to both. November finds us at St. Cecilia's and St. Clement's with its quaint cloister and subterranean church, or braving the malaria of early morn to go to communion at the shrine of the young St. Stanislaus. Christmas brings us to the crib of our Infant King, at St. Mary Major's, and within the Octave, to Ara Cœli, where boy preachers are telling the praises of the wonder-working Bambino; to St. Stephen's with its realistic pictures, and to the Lateran, where the feasts of St. John the Evangelist and the Holy Innocents almost coincide, and thus allow us in spirit, if not in ritual, to honor the Beloved Disciple while we join in the beautiful strains of Capocci's *Laudate Pueri* to the glory of the infant martyrs.

The Epiphany—the day which marks the calling of the Gentiles—is fitly chosen as the patronal feast of the Propaganda, and among its observances is an Academy wherein poems and compositions are read in sometimes as many as forty languages. A rare treat it must

have been for Cardinals Mai and Mezzofanti, but to the ordinary listener, I must confess, it is a most tedious performance. May with its many shrines to Our Lady is a month of grace; but it is the feasts of June that are fraught with greatest spiritual joy and devotion.

Trinity Sunday with its ordinations, the feast of the Sacred Heart, when it is so frequently our privilege to conduct the ceremonies at the church of the Trinità attached to the large convent of the Ladies of the Sacred Heart—the only church in Rome whose choir is composed of female voices.

St. Aloysius' day is a feast of flowers and tenderest sentiment, especially for his youthful clients, and last and greatest of all, as the scholastic year hastens to its close, comes the feast peculiarly of Rome, the annual solemnity of SS. Peter and Paul, June 29th. If you would see the Basilica of St. Peter aright, and drink in the full significance of this colossal edifice, "of temples old and altars new," the grandest ever raised to the honor of the living God, visit it to-day. Standing under that peer-

less dome, glance around at the crowd that surrounds you.

Every nation, people, tribe, and tongue is represented. Bands of mere sightseers pick their way through throngs of the devoted. The full red uniforms of the German students is contrasted with the all-blue of the Greeks and the modest purple of the Scotch. The green-cinctured Poles stand side by side with the plain black cassocks and red belts of the Irish, both united in their common heritage of suffering undergone for the Faith. The Collegio Americano del Sud, in blue and black, is ranged beside the Collegio Americano del Nord, whose white collars, red cinctures and blue-faced coats make the *tout ensemble* of their trimmings the national colors.

And if you turn to the students of the Propaganda College, a single camerata will often contain representatives of a score of different nations. The same, if not greater variety, is to be observed in the Religious Orders. There are barefooted friars in habits of all shapes and colors—brown Franciscans, white Trinitari-



ans, and black Passionists. Among the shod there are white Dominicans and black-robed Augustinians and Jesuit scholastics, whose downcast eyes and modest bearing recall the sanctity of Stanislaus and Aloysius and Berchmans. From such a scene one irresistible, incontrovertible fact forces itself upon the mind, the most potent and obvious proof of the divine origin of the Church.

Take one more wide, comprehensive glance around. Let the eye range from the sanctuary filled with cardinals and archbishops and bishops and unnumbered monsignors and priests, back to the surging crowd of worshipers, and then kneeling at the tomb of the Prince of the Apostles, aglow with the glimmer of myriad lamps, while there bursts from a half a thousand voices the strains of the sublime apostrophe *O felix Roma*, your heart takes up the burden of this hymn, and all aflame with sentiments of just pride and love, you realize as never before that the Church of Rome is catholic and universal.

But even in Rome it is not "all work and no

play." The training and development of mind and heart go on apace, but there are hours of most enjoyable recreation, outbursts of fun that well bespeak our joy and innocence of soul. The gentle Father Faber has said that "a community without a joyful spirit lacks half its vital force"; and we read of Lacordaire and de Ravignan that when they first entered the Seminary of St. Sulpice they were surprised, if not scandalized, at the frequent laughter of the young seminarians. "Wait," was the answer given them, "till you have grasped the spirit of the house"; and we are pleased to learn that ere long the two austere apostles of modern France had caught the contagion of their companions' merriment. Of this healthful, joyous spirit there was no lack among the Americans, nor were occasions wanting for its exercise.

The three months of August, September, and October are passed among the Alban hills. During the year there are walks to the distant Janiculum or Tre Fontane; mornings spent in examining treasures of art or passed amid

the cool shades of the Pincian; afternoons in the secluded Villa Mattei, or in the more public Villa Borghese. In the last-named villa we often indulged in a game of baseball, and it was one such that led a writer in "Spalding's Guide" to tell of a game he had witnessed in Rome, in which all the players were Italian monks! "They played like professionals, knew all the technical terms, but when I approached to inquire the source of their knowledge and experience, I found that, outside of baseball parlance, they could not speak a single word of English." Of course it was one of our little tricks on travelers. A more common form of the joke is to converse in Latin or Italian, till some group of sight-seeing American or English misses have loaded us with all imaginable epithets, from lazy and dirty up, and then to put them to ignominious flight by using our native tongue.

And so the cycle of our years runs on. Each June sees a band of newly ordained priests returning to the States, their places to be taken by fresh arrivals in November. We, too, are

gradually mounting the ladder leading to the holy priesthood. Philosophy has given place to dogma, and ethics to moral theology, Greek to Church history, and Hebrew to Sacred Scripture and liturgy. The small tonsure of our initial orders has widened into the larger circle of the deacon, and the day at last dawns when in the mother of all churches, the Lateran Basilica, we receive the power of offering the Unspotted Victim of propitiation, of loosing and binding the sins of the world.

There are hurried visits to favorite centers of devotion, hearty "Godspeed" from our fellow-students, who charge us with a hundred messages to the dear ones at home, and then, fit crowning for our Roman course, we go to beg a blessing at the feet of the Holy Father. Right gladly is it given, and with it words of admonition and encouragement to live forever in our memories, and as the aged Pontiff raises his hand in parting benediction, we feel as if we were receiving from the lips of Christ Himself the divine commission to go out and teach all nations.

In conclusion, let me quote the words of the saintly Pius IX, as he unfolded to the Archbishop of New York, in 1854, his project for the establishment of the American College. "By this means, young men of your choice, sent hither for the purpose of devoting themselves to the Church, will be reared like choice plants in a conservatory. They will be here imbued with both piety and learning, drawing Christian doctrine from its purest springs, being instructed in rites and ceremonies by that Church which is the mother and teacher of all churches. They will be molded on the best forms of discipline; and thus trained they will go back to their native land to fill with success the functions of pastors, preachers, and guides; to edify by an exemplary life, to instruct the ignorant, recall the erring to the path of truth and righteousness, and with the aid of solid learning, to refute the fallacies and baffle the designs of their adversaries."

Whether or not these sanguine expectations have been entirely realized it is not ours to say. We point with pride to Archbishops Corrigan

and Riordan, to Bishops McCloskey, Chatard, Richter, Northrop, Horstmann, McDonnell, and Burke of St. Joseph, as of our alumni, and as we call the roll of the many students of the American College, scattered throughout the land, from Florida to Massachusetts, from the Atlantic to the Pacific, whose names are synonyms for zeal and learning, we are led to believe that our record is not an inglorious one, and that the prophetic vision of Pius has seen, at least, a partial fulfilment.—L. S.<sup>1</sup>

<sup>1</sup>The Messenger of the Sacred Heart, January, 1896.

A SECOND CHAPTER ON LIFE IN THE AMERICAN  
COLLEGE, ROME<sup>1</sup>

BY RT. REV. HENRY A. BRANN, D.D.

IN THE January number of the "Messenger" "L. S." has given a most interesting and well-written article on "Life in the American College, Rome." His article has suggested and stimulated this one; for it must be useful as well as entertaining to record the events that took place, especially in the beginning of an institution so dear to the heart of the Holy Father, and especially of American Catholics. "L. S." is generally correct in his statements; but there are a few slips which he will kindly permit me to point out. Thus, in speaking of the original thirteen students of the College, whose portraits he gives in a group, he says we shall find among them the likeness of Bishop Northrop. This is a mistake. The likeness is that of Claudian Northrop, the brother of Henry, the Bishop of Charleston, who was not

<sup>1</sup>Taken from the Messenger, February, 1896.



a student in the College until some years after it was opened.

Again, he tells us that Dr. Ubaldi was the bearer of the Cardinal's hat to Archbishop McCloskey. The bearer of the hat was Monsignor Roncetti; Dr. Ubaldi and Count Marefoschi were only his associates and *compagnons de voyage*. Again, although Dr. McGlynn's likeness is in the group, the learned and eloquent Doctor was never considered in my time a student of the College. He was a student of the Propaganda, and was sent over to the American College on account of his thorough knowledge of the Italian tongue, to help the Rector and post him on the ways of the Romans. According to "L. S.," the Doctor was already in Holy Orders when he was thus commissioned to assist the greenhorns with his superior knowledge and experience.

"L. S." says nothing about the batch of students who, although not at the opening of the College, entered it during the same year, some of them only a few months after December 8, 1859. I cannot remember all of those

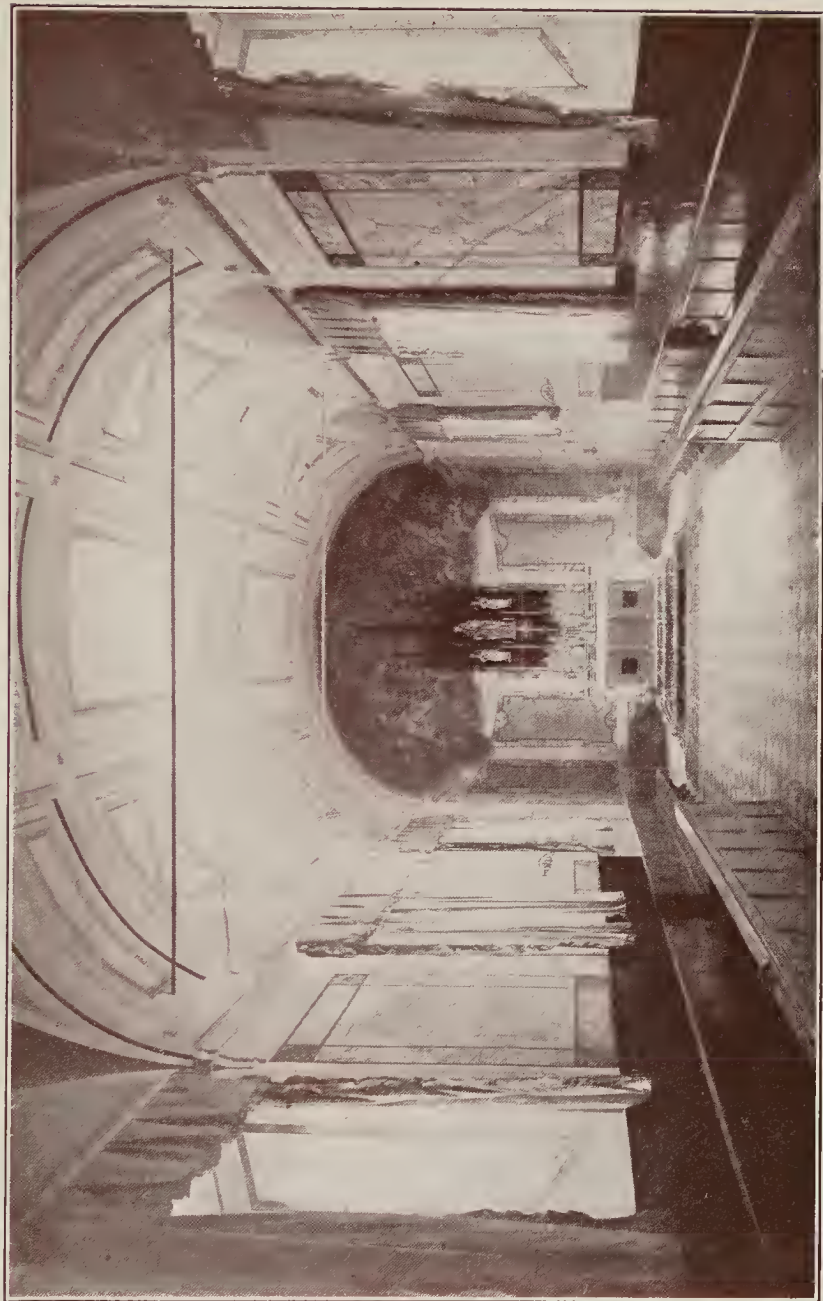
who may be numbered in this second batch. We who came from the neighborhood of New York used to call the first batch the "original Jacobs," in reminiscence of a well-known Chatham Street Jew and jeweler, who thus advertised to distinguish himself from a rival of the same name. Some of the "original Jacobs," notably my learned friend Rev. Dr. Parsons, the historian, and my equally learned friend Monsignor Seton, the archæologist and genealogist, used to edify us newcomers with repeated tales of the glories of the opening day and of the celebrities present on the occasion, notably of General Guyon, the French Major-General, and good, noble, and courageous Pius IX.

We used to listen to them with open mouths, but we never swallowed all they said. In fact, the old students of the College who read this will remember that we used to call many of their stories "Neapolitans," because one of them told us an incredible story about something that had happened in Naples, a story which even the learned narrator himself did not

believe. "A Neapolitan" in American College English in the year 1860 meant "a yarn."

How many students of that year are dead? There was Ambrose O'Neil, of Albany diocese, a long, lank alumnus, with a fine baritone voice. A good singer and a good preacher was he. Then there was our vice-prefect or bidello, Ward, of Pittsburg. Both are dead, and I believe in heaven. Then there was Fitzpatrick, of Brooklyn, afterward a rector and the editor of a Catholic newspaper; and another Brooklyn man, Rev. Dr. Gardner, the cleverest alumnus of his time, a poet, a philosopher, and a saint, with a special devotion to the Sacred Heart. He, too, edited a Catholic newspaper, the "Brooklyn Catholic." Both died of consumption many years ago. William Hart, of New Haven, another, is also dead. So is Rev. William Smith, of Fort Edward, N. Y.

Of that second batch, the Rev. James Nilan, my associate wood-sawyer—Dr. McCloskey sent the pair of us to saw wood, as a cure for college dyspepsia—Rev. Patrick Hennessy, Rev. Patrick Cody, Rev. Patrick Smith, Rev.



STUDENTS' CHAPEL FOR SPIRITUAL EXERCISES



Christopher Hughes, are alive and well, and I believe some of them have been kicking. These, with myself, came next to the original thirteen. Others there were, but in the lower classes, and consequently not so conspicuous.

There was one who came a little after us, Rev. Daniel O'Regan, of Cincinnati. Dan and Father Frank Dutton, who is still alive, were sent to France in their boyhood by Archbishop Purcell. They studied at first in Nantes, and afterward in St. Sulpice, Paris, where Dan and myself were classmates. Suddenly and unexpectedly the noble-spirited fellow, impelled by a desire to fight for the Pope, left the seminary and joined the Papal Zouaves, among whom he served for a year. Then, at the entreaty of his archbishop, he gave up his military career, entered the American College, and ranks as its second priest and second Doctor in the order of time. He died a short time after he returned to the United States. He was brave and manly, and hardly inferior to Gardner in talent. *Rapti sunt, ne malitia*

*mutaret intellectum.* They whom God loves die young.

Good Father Meriwether, so he is alive! He was the vice-prefect of the first camerata in 1860, Father Hennessy being the prefect. Do they remember the night of the "Knobs," and also the great April fool hoax? Of course they do; but, reader, you know nothing about them, so I'll tell you.

I think it was the second or third night after I got to the College villa at Gensano, near Lake Nemi, in October, 1860, the students being then in vacation, that we of the first camerata, gathered around the community table, began to tell anecdotes. Each tried to outdo the other. At last some one told a story—a story that had no point to it—I think it was Nilan, but if it was not I hope he'll forgive me for saying so. His remarks were and are usually pointed. Dead silence followed. But dry and quaint old Meriwether in the corner interrupted the silence by remarking: "That story has no knob to it." So from that out, a silly story or a bad syllogism in American



College English became "something without a knob to it." "The sermon had no knob to it," "The argument has no knob to it," "Where's the knob?" etc., such were well-known and well-understood phrases in the College for many years. Dear old bidello Meriwether, I have not seen you in thirty-three years, but I hope to make you smile when you read this, no matter where you are, and even though you did once complain of a certain student for sharing his bottle of wine with another.

Then there was the celebrated April-fool hoax in the year 1861—was it—or was it 1862?

Rumors had been rife for some time that the Garibaldini were prowling through the Papal States and might invade Rome. I was the librarian and very much interested in the volumes which the Jesuit Fathers had sent over to us from the Roman College, either for safe keeping or as a gift, I can not say which. That library was the object of my especial care. I remember with what zeal I made out the catalogue of its books, assisted sometimes by a very quiet, unpretentious, gentle, hard-work-

ing student named Michael A. Corrigan. He was the Rector's favorite, if he had any. The library was at the end of the corridor on the top story occupied by the first camerata. Near the library lived Fitzpatrick, of Brooklyn, a wag fond of a practical joke; a few doors lower down was the room of the librarian. At the other end dwelt the tall, sturdy, stern prefect, Hennessy, now pastor in Jersey City, and near him dwelt the brave and pugnacious Cody, now pastor in Newark, N. J. Both were the owners of formidable sticks, and knew how to use them, if necessary.

Archbishop Hughes was at that time in the house very sick; in fact, the Rector, Dr. McCloskey, feared the prelate would then die.

It was the eve of April 1st and almost midnight when the librarian was rudely awaked from his slumbers by the voice of Fitzpatrick saying, "Get up, get up quick, there are robbers in the library." I jumped up, donned my cassock, put on my shoes, slip-shod, seized a stick which I had cut the preceding October in the woods near Lake Albano, and told Fitz-

patrick to go and wake Cody and Nilan. Nilan was an athlete. They would have made good fighters on a pinch. Then I went to awaken Hennessy, and he sent me to awaken the Rector. I awoke the Rector, who thought at first that it was some sad news about the Archbishop that was being brought to him; and the Rector sent me to awake the servant David-David, one of whose chief occupations in the house was to apply leeches to the students when the barbarian doctor ordered them to be bled. I awoke David; and now every fighter in the first camerata was up and arrayed for battle.

I came upstairs from the Rector's room and found Cody, the Achilles of the house, ready to enter the library at once and slaughter the robbers, whether they were Garibaldini, or common burglars. He demanded the keys from me. But I dissuaded from haste lest the burglars should stab him as he entered the door. In a solid phalanx we then marched. Hennessy, however, had not yet appeared. He was making extraordinary preparations for

the conflict; when in the midst of the hubbub, Fitzpatrick began to laugh, cried out, "April fool," ran to his room, and locked himself in. The others saw the joke at once, and went hastily to bed. But it was no joke for me, for I had to face both the prefect and the Rector and explain matters to them. I did not want to tell them that Fitzpatrick was to blame, and I am very sorry to say that they both thought me quite capable of being the culprit myself. However, I faced the music, although I feared Hennessy armed with a club more than I did the Rector armed with superior authority.

He was gentle and genial and a thorough American. The joke pleased him so much that he gave us a whole recreation day on the strength of it.

And so, dear juniors of the American College, you have the story of the April-fool hoax. But I bore you; so here's an end to it. O'Neil, O'Regan, Ward, Gardner, Fitzpatrick, Hart, Sheridan, Charlton, William Smith, Burns, the chess-player of Philadelphia, Charles O'Connor of the same city, and who else? All

dead and gone. *Requiescant in pace!* They were not among the original thirteen, but they were among the original half-hundred who loved the College and carried off the prizes in 1860, 1861, and 1862. This record has not been surpassed since.

The last slip of "L. S." is in his last sentence. He claims Bishops McCloskey and Chatard as "of our alumni." Neither of these two bishops ever studied in the American College. Bishop McCloskey is an alumnus of Mount St. Mary's and Bishop Chatard of the Propaganda; and consequently are not alumni of the American College in any proper sense. Both of them were presidents, however, and were beloved by all the students who lived under their manly but benign administration.

## CHAPTER VIII

### ADMINISTRATION OF BISHOP KENNEDY<sup>1</sup>

A TALENT for administration, financial capacity, and a close attention to details are as necessary in a bishop or the rector of a college as learning, a knowledge of human nature and tact. Napoleon was great because he knew and paid attention to the practical details, as well as to the great principles of military strategy. Men are not governed perfectly by rules alone; nor do soldiers achieve victory by mere courage. It is the application of the rules; their modification according to circumstances; it is the repression of courage when it prompts to rashness which achieves final and perfect success in government and in war. A priest might have the theological science of Thomas Aquinas and the general learning of Lambruschini, and yet lack the necessary qualities for a good ruler in the Church.

<sup>1</sup>This chapter was written by the author in Rome, December, 1909.

Instinctively the American bishops, whose solid, practical sense developed in the busy environment of their civil life, knew always how to choose the right men to govern the great College founded for the special benefit of the Church in the United States in the capital of Christendom, five thousand miles away from America. McCloskey, Chatard, Hostlot, and the two O'Connells were admirable selections for the arduous task of managing the affairs of the College in its infancy and in its growth. Not only were they scholars, but good administrators. The present rector has realized the best traditions of his predecessors in character and in office. In fact, his administration has been brilliantly successful.

The Rev. Thomas Kennedy, D.D., was appointed Rector of the College on June 15, 1901, and took charge on August 1st of the same year. Sent from the archdiocese of Philadelphia, he became an alumnus of the College, which he left with the title of Doctor of Divinity, June 13, 1888. He found when he reached



Rome seventy-four students in the College. Under his administration it has increased annually with rapid strides. In the first year of his administration the number went up to seventy-seven; in 1902 it was eighty-five; ninety-seven in 1904; one hundred in 1905; one hundred and sixteen in 1906; one hundred and twenty-four in 1907; one hundred and thirty-five in 1908; one hundred and thirty-eight in the first part of 1909; and yesterday, December 9, 1909, one hundred and forty-seven students stood in the consistorial hall of the Vatican and were addressed and blessed by Pius X. With them were the Rector and the oldest priest of the College, just arrived from America, whose life Providence lengthened out to behold the joyous day.

The College was clear of debt when Dr. Kennedy became Rector, in spite of the fact that a magnificent new villa, "The Villa Sta Caterina," at Castel Gandolfo, had been purchased by his illustrious predecessor, the present Archbishop of Boston; and a fund of twenty thousand francs in the form of a mort-

gage on the old villa at Castel Gandolfo was to the credit of the College.

But the increasing number of the students required larger accommodation and new purchases of property. Providentially, in this emergency the Palazzo Tomba, adjoining the old College, was offered at a sheriff's sale. Dr. Kennedy, with his quick business eye, saw the opportunity and bought it for the low figure of 240,000 francs; but he had to spend 20,000 more for legal expenses, in the transfer of title. Besides, repairs on the new building cost over 45,500 lire. Not wishing to go into debt or to touch any of the ordinary resources of the institution, on August 6, 1903, he went home to America, the land of generous hearts and open purses, to collect for the sacred house of his seminary life. He met in the United States wonderful success. The old alumni on the mission gave him \$26,000, a sum almost equal to half the cost of the new purchase. From outside sources he collected an additional amount of \$46,000, making altogether \$72,000. A list of all the generous

donors to the collection will be found in the Appendix.

But when he came back from the United States with a fund sufficient to prevent the College from getting into debt, a new problem presented itself. The number of the students was so rapidly increasing that the beautiful Villa Caterina at Castel Gandolfo was too small to hold them in vacation time. He had now (1904) ninety-seven to provide for, and did not know what to do, when Divine Providence, which has always specially watched over the destiny of the sacred institution, came to his rescue. One of its most generous patrons, by giving a very large contribution, enabled him (1907) to build a commodious new building for the accommodation of the students, at a cost of 160,000 lire,<sup>1</sup> this also including the cost of a beautiful new chapel. Further improvements on the villa cost 70,500 lire. The whole amount spent on the country house and on the city purchase and improvements was 575,000

<sup>1</sup>The Italian coin called a lire has the same value as the French franc, about 20 cents of American money.

lire. Not one cent of this amount was taken from the ordinary income of the College. It was all due to the generosity of the benefactors of the College.

But it is not merely as an administrator that Bishop Kennedy has shown his capacity to govern. He has stimulated the zeal of the students for learning, and provided them with every means of advancement in the ecclesiastical sciences. He has urged on them the necessity of knowing the Italian language in addition to their theology, so that they may be able to take care of the Italian emigrants who are swarming to the towns and country places of America and for whom Italian priests are often lacking. He knows, also, that the Italians themselves often get along better with an American priest who knows their language and shows sympathy for them, than with one of their own race. Consequently the study of Italian is obligatory in the College. He has also developed the study of plain chant among his students, so that the college choir now ranks with the best in the city. The students are well

fed, well housed, well educated; and they get opportunities of exercise and play, so that their health is good. Here is where the paternal affection of the Rector shows itself specially. If a student is sick the Rector worries and frets and is constant in his care until the student is well. The Rector has the heart of a father for his boys. The young men are physically strong and fine looking. As they march into the refectory, the thought that comes to the mind on seeing these straight, manly-looking men is that they are a company of young soldiers who will not flinch in the future battles they will have to fight against error and vice in the broad land beyond the sea. The spirit of piety in the house breathes over them. They are up with the lark, punctual to all the religious exercises; and the Vice-Rector, Father O'Hern of Chicago, and the spiritual father, Father Mahony of Albany, are zealous aids to their chief. The latter is the worthy successor of the late much-regretted spiritual father who gave twenty-two years of his life to the spiritual welfare of the students of the College, and who is now the

esteemed and learned Bishop of Cleveland, Right Rev. John P. Farrelly, D.D.

Bishop Kennedy is a tall, robust man in the prime of life. He was born at Conshohocken, near Philadelphia, March 23, 1858; entered the Seminary of St. Charles Borromeo, Philadelphia, September, 1879; and came to the American College September 1, 1882. He was ordained priest in Rome July 24, 1887, and consecrated Bishop of Adrianopolis, December 29, 1907. The following address made by him at the golden jubilee celebration in the College, June 12, 1909, will give the reader a good specimen of his practical style and character:

## THE PRESENT CONDITION OF THE AMERICAN COLLEGE

DEAR ALUMNI: Alma Mater bids you a hearty welcome back to the old home. You find it still the old home, but much changed, and changed, I am sure you will agree, for the better. You see these changes and will be glad

to hear me say that from every point of view the College enjoys the fullest prosperity. You will kindly permit me a few words on this subject—the prosperous standing of the College.

I take as my text the significant and almost prophetic words of that great benefactor of the College, Right Rev. Mgr. Doane, when appealing to the American people for funds to prevent its doors being closed. It was in 1867, just eight years after its foundation, that its very existence was threatened. The Most Rev. Archbishop of Baltimore and the Right Rev. Bishop of Philadelphia sent forth a strong appeal and commissioned Mgr. Doane to collect funds.

After setting forth eloquently the numerous advantages, both spiritual and intellectual, which the City of Rome offers to ecclesiastical students, he says:

“We are proud of our country, of its lakes, and its rivers, and its mountains, surpassed nowhere in the world. Let us not be content with these natural excellences which are not of our making, but come to us from the hand





RT. REV. THOMAS F. KENNEDY, D.D.  
*Titular Bishop of Adrianopolis, Present Rector of the College*



of God. Let us try to excel in those things which are under our control—in virtue, in learning, and in all that makes man great and good; and in this particular instance let us try to excel the other nations in our College in Rome. Let it be a model in discipline, in spirit, and in intellectual culture. Let us try to make it the leading College in this respect, and also in the number of students. In this point let it be second only to the Propaganda. Let us not be satisfied until we have it fully established, and at least a hundred students within its walls. That this may be accomplished, we call the attention of our readers to the appeal, and trust that every one who is able will take part in this great undertaking to the utmost of his ability.”

The College at the end of the first half century of its existence not only realizes the hopes of him who saved it, but far surpasses them in every point enumerated.

The discipline has always been good within my recollection, and I am glad to say that the high standing is still maintained, even

though the number of students has greatly increased.

The spirit of study is excellent. The students take great pride in standing high in their classes at Propaganda. You receive the reports of their marks and the catalogues of the concursus and can judge for yourselves of their successes. The Holy Father has repeatedly spoken with unstinted praise of their achievements in this respect. On every side, from professors and superiors, they receive the highest encomiums. In no boastful spirit do I speak. It is an infallible sign of healthy tone when the students compete manfully with their fellows and strive by every honorable means to carry off the prizes.

Another sign of this good spirit was manifested when the *Motu Proprio* on Church music appeared. I called the attention of the students to the necessity of immediately putting the Holy Father's wishes into effect. You have had several specimens of the results we have attained. Certainly here in Rome we have an enviable reputation. I quote here a

letter of Maestro Perosi. On November 16th, when the Holy Father celebrated his jubilee in St. Peter's, forty of our students sang. Maestro Perosi writes to thank me.

REV.MO MONSIGNORE: E colla massima riconoscenza che la ringrazio delle valide cooperazioni che i suoi buoni seminaristi portano nelle esecuzioni delle Cappelle Pontificie. Se le ultime funzioni ebbero un successo artistico di così alta importanza, merito principale ne viene alla massa di seminaristi che collo slancio della loro età cantarono quella musica che il Santo Padre predilige. Mi creda con grato animo,

Dev.mo suo in Xto.,

MAESTRO LORENZO PEROSI.

I have no complaint to make of the students. On the contrary, I am proud of them and declare them an honor to the College. From the points of view enumerated by Mgr. Doane, discipline, spirit of piety, and intellectual culture, they can not be surpassed in the city.

In point of view of numbers we are the

largest College in the city. We exceed the Propaganda by thirty-six this year. The increase has been remarkably rapid. Even during my own administration the highest number hitherto reached has been doubled. This year has been the banner year for numbers. The graduating class of 1909, the jubilee class, numbers twenty-seven, the largest in the history of the College.

As you will readily understand, this sudden increase of students presented some difficult problems, which, thanks to God, have been happily solved, for the present at least, and this brings me to the other point alluded to by Mgr. Doane. He wished to see the College fully established. It is now fully established, and unless some financial cataclysm surprise us there is no danger that its doors will ever be closed.

The first problem was to house the rapidly growing number of students here in the city. The accommodations of the old College were very limited indeed. Fortunately, I was able to get the adjoining property, known as the

Palazzo Tomba. It may seem strange to you, but it required more skill to buy it at that remarkably low figure, 240,000 lire, than it did to get the money to pay for it. I wish to thank the Alumni publicly, in the name of Alma Mater, for their generous contributions. It was a striking proof of their attachment and loyalty to their College and made a deep impression on His Holiness Leo XIII, Pius X, and all in Rome who heard of it.

Mere words expressive of affection mean little. But money is eloquent, especially when the resources of those who contribute it are slender. Personally I have always valued more highly the noble spirit that prompted the contributions than the amount of the contributions themselves. For the effect on me was to encourage and nerve me on my collecting tour.

The amount contributed by the Alumni was \$26,000 or 134,000 lire.

The amount required to get the title to the property was 260,000 lire. But much repairing was needed. The amount spent to put it



in the condition you see to-day was 37,500 lire. The amount spent on the old building was 8,000 lire. The refectory was in the beautiful condition in which you find it when I came. Archbishop O'Connell had it decorated. Mgr. Millerick is responsible for the beautiful floor, Bishop Morris donated the baths and Bishop Horstmann gave the money (\$250) for that pretty shrine of Our Lady in the garden. Not one cent was taken from the ordinary income of the College to defray the expenses of these improvements.

On my collecting tour I got \$46,000. It was hard work, but love lightened the burden. I must say that while in a few instances the amounts did not reach my expectations, I was never refused a donation, and in the great majority of cases I received what I asked for. In my youthful enthusiasm and inexperience in that line of priest's work in the United States I felt disappointed when I asked for \$1,000 and received only \$500. But I learned to appreciate the situation later. I want to thank all those great good people of the laity

who helped me in those trying days. Here I append the list of donors and the amounts in *perpetuam rei memoriam*. It will be a splendid monument to the generosity of the American people as well as to their love for and interest in this dear old College. I am firmly convinced that their response would still be prompt and generous did circumstances make it necessary ever to appeal to them again.

When you go on the excursion next Tuesday to the Villa S. Caterina you will be as delighted as you will be surprised. For years after its foundation the College shifted from place to place for its villeggiatura until finally Mgr. Hostlot in 1882 bought the little villa at Castel Gandolfo.

It was not a palazzo as we understand that word now. But it seemed such to us. It was home, and we were happy and loved it as such. Be it ever so lowly, there is no place like home when the children have the right disposition and are willing to make the best of circumstances. It remained for His Grace the Most

Rev. William H. O'Connell to give to the College the truly princely Villa S. Caterina, a villa princely in fact as in name and one worthy of the College in every sense of the word. To his credit be it said that the property was acquired for a nominal sum, 130,000 lire. He was able to dispose of the old place to advantage.

But with the great influx of students that building, palatial as it was for a family, became too small for a college. That was the second problem that confronted me. We shifted along as best we could for six years, when it became absolutely necessary to build. The building you will see for yourselves on Tuesday. It cost 160,000 lire, which with the repairs to the old palace runs the sum spent by me on the country house up to the respectable figure of 230,500 lire. The total sum spent by me so far has been 575,000 lire. But it was money well spent, for I feel that comfortable provision has been made for at least 150 students. The house has all modern improvements, including electric light. Those

who still have vivid recollections of the old olive-oil lamps will appreciate the improvement. Many of the old lamps are still there. You may have them as souvenirs of very happy but far less luxurious times.

I must not forget to mention that Mgr. Millerick provided the country home with baths. The last and not the least addition, in my estimation, to the College property is a new ball field, which will be inaugurated on Tuesday with appropriate ceremony. There is not a cent of debt on the College property. The burses have increased in number during the last eight years from forty-two to sixty, with several promises. My ambition is to have a hundred. And that ambition I do not at all consider wild or unfounded. I have placed with the Most Rev. Treasurer \$100,000 on the condition that the interest be allowed to accumulate and be added to the principal as a fund for a new building in the city if that becomes expedient or necessary. Other sums will be added from time to time as circumstances permit.

From what you have heard you will agree that the College is fully established. All the wishes of Mgr. Doane have been more than realized. And as we stand at the opening of the next half century it requires no prophetic eye to forecast even greater prosperity than we are enjoying to-day.

There is just one duty that I must perform here publicly on this occasion. It is a duty of thanksgiving. To neglect it were base ingratitude. Mgr. Doane, among other reasons why the College should be maintained, gave the following:

“Another point must be remembered, and that is, that as Rome is to us what Jerusalem was under the old dispensation, in a certain sense, the place whither the ‘tribes of the earth go up,’ so it is very desirable that every nation should have a college there which should serve as a kind of headquarters to represent them, and to which persons coming from that nation could go, and feel that they were at home. Thus, the Englishman naturally finds his way to the English College, the Irishman to the

Irish, and so on; and he finds those there who can speak to him in his own tongue, and to whom he can apply for advice and information."

Speaking from my own experience, our country-people, non-Catholic as well as Catholic, in great and ever-increasing numbers, have flocked here and always received the most hearty welcome. It is no easy task to get them what they want, especially in the limited time they usually have at their disposal. It would be simply an impossible task and out of the question were it not for the extraordinary, patient kindness of him who during my time here has been responsible for audiences with His Holiness. In the name of this College, which feels deeply indebted, and of that immense number of Americans who have been received, I want to thank Our Holy Father for his great kindness in granting our country-people audiences and also the distinguished prelates of the Vatican for their uniform courtesy to us. Dear Alumni, you have the heartiest thanks of Alma Mater for the sacrifices

you have made to honor her by your presence on this occasion. I thank from my heart the Rector of the Catholic University, Dr. Shahan, for having delegated my dear friend Dr. Pace to represent that institution here to-day.



## CHAPTER IX

### AFTER FIFTY YEARS

JUNE, 1909, was a memorable and never-to-be-forgotten festival of honor for our Alma Mater. It was a red-letter month in the life of the College. Distinguished alumni from all parts of America gathered in the Eternal City to take part in the ceremonies and festivities in commemoration of the fiftieth anniversary of the establishment of the College. The highest dignitaries of the Church by their presence and addresses attested their esteem and appreciation of the admirable work and progress accomplished by our Alma Mater in the first half-century of her existence. With a slight change of the words of Virgil, we may justly ask: "Where is the diocese in America that is not full of our labors?" From the many tributes of praise bestowed upon our Alma Mater by distinguished prelates on those auspicious occasions, the following pages will give a fair

idea of the importance of the functions of the fiftieth anniversary and the encomiums of praise pronounced by the ecclesiastical dignitaries who took delight in honoring the American College.

The following articles were published in "Rome," "a weekly record of everything worth knowing about in the Eternal City," in its issues of June 12, 19, and 26 and July 3 and 10, 1909:

LETTER OF THE HOLY FATHER ON THE  
AMERICAN COLLEGE<sup>1</sup>

TO OUR VENERABLE BROTHER THOMAS,  
TITULAR BISHOP OF ADRIANOPOLIS, RECTOR  
OF THE COLLEGE OF THE UNITED STATES OF  
AMERICA.

PIUS PP. X

VENERABLE BROTHER,

Health and Apostolic Benediction.

At the completion of the fiftieth year since the foundation of the College over which you so ably preside, We are highly pleased with what you tell Us concerning the celebration

<sup>1</sup>Printed in "Rome," June 19, 1909.

which you have arranged for this occasion. How dear We hold the College must surely be clear to you who more than once have heard Us express Our extreme gratification at the plentiful harvest of sound knowledge and wholesome discipline which it has yielded. The fact, indeed, that with the blessing of God Catholicism flourishes so well in the United States of North America is due in no small measure to this Roman home of piety and learning wherein the flower of American youth, the very hope of their several dioceses, have been rightly trained and whence they have gone forth to labor most successfully in every line of activity which the sacred ministry offers.

This happy occasion, We understand, will shortly bring to Rome many of the alumni of the College and among them not a few archbishops and bishops to join you and your students in glad thanksgiving to God. We therefore most willingly share in your joy.

We rejoice in the prosperity of your excellent institution as evidenced by the high estimation in which the right-minded hold it

and by the growth from year to year in the number of its students. At the same time We implore for it the Divine assistance in order that it may continue to realize fully the expectations of the Roman Pontiff and of Our Venerable Brethren from America.

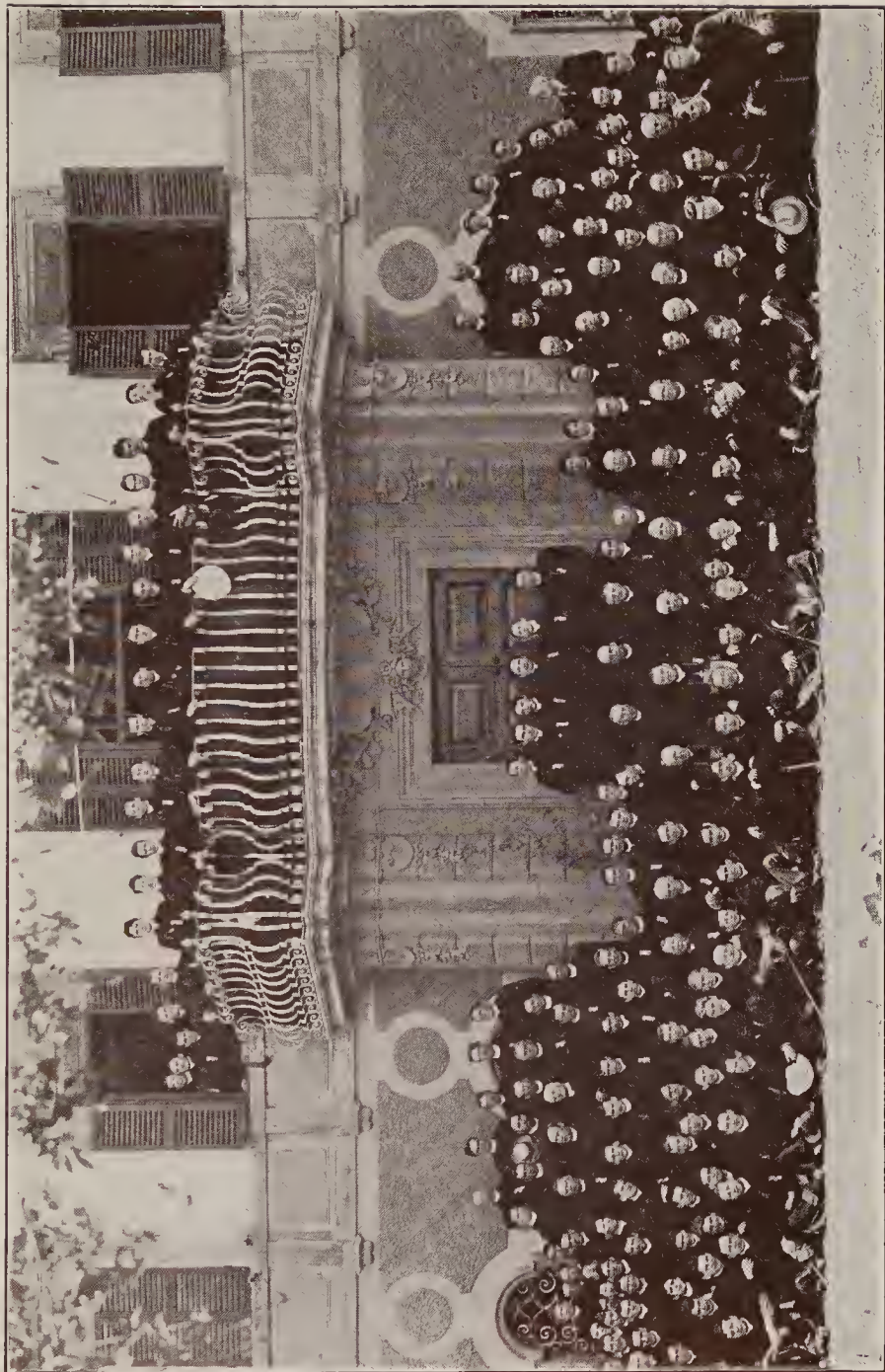
As an omen of the Divine favor and a pledge of Our special good will toward you, Venerable Brother, We most lovingly bestow upon you, your College and all who take part in these Jubilee festivities Our Apostolic Benediction.

Given at St. Peter's, Rome, June 2, 1909, the sixth year of Our Pontificate.

#### ON YOUR WAY TO THE STREET OF HUMILITY<sup>1</sup>

As you enter the narrow *Street of Humility* the great buildings of Papal Rome hem you in on both sides until you arrive almost at the foot of the Quirinal. Substantially all the narrow, winding streets are as they were at the end of the *cinquecento*, and you have followed the very route that was traversed often enough

<sup>1</sup>From "Rome," June 12, 1909.



GROUP OF ALUMNI AND STUDENTS AT THE VILLA AT CASTEL GANDOLFO, JUNE 16, 1909





by Pope Clement VIII when he went from the Vatican, where the masons and architects were still working on the façade of St. Peter's, to the Quirinal, where they were finishing the Apostolic Palace. Thus he must often have looked with an interested eye at the building he saw rising at the foot of the slope leading to his own palace and destined for a community of Dominican nuns. Certainly, Baglioni, the architect, would have been greatly puzzled had anybody told him that he was building, not a Dominican convent, but a national college for the United States. A number of national colleges had indeed been raised during the preceding half century: the German in 1552, the Greek in 1577, the English in 1579, destined to send shortly forty-five of its students to martyrdom, the Maronite in 1584, and Clement himself had built a college for the Scots in the Jubilee year of 1600, while the Irish College was destined to appear a quarter of a century later. But Baglioni might well have asked: "What are these United States about which you are dreaming?" America, indeed,



he must have heard of; for the first gold of that El Dorado had been sent to Rome to gild the roof of St. Mary Major's over there on the Esquiline, but there was no such place as the United States on the maps painted half a century before in the third Loggia of the Vatican.

HOW HIS CONVENT BECAME THE NATIONAL  
COLLEGE OF THE UNITED STATES

Nevertheless, O good Baglioni, lay your foundations deep and build your walls strong, and cover your lovely little church with beautiful marbles and frescoes! There are no materials in Rome or out of Rome too good for them. And all ye holy Daughters of Dominic, who are to pray here for two centuries, call down ten thousand blessings on those venerable walls, for the United States are to be, and they are to bring glory and comfort to the Church of Christ, and this convent of yours is to become their National College, the Alma Mater of countless priests and bishops who will go forth hence filled with the spirit of Christian Rome! For a little while you will

be succeeded by your Sisters of the Visitation, and for a brief space by the soldiers who have come to restore the Pope to Rome, but the years are passing quickly, and Christ's harvest is growing, growing, growing, until it is already white for the reapers! Pius IX, "Servant of God," has come back from exile in Gaeta; he hears the voices of his children in the United States calling to him to give them their National College in the center of Christendom; the bishops are working for the same object, including that Bishop of Philadelphia who is perhaps destined to be the first canonized Saint of the United States; the generosity of American Catholics is being appealed to not in vain, and at last, on the Feast of the Immaculate Conception fifty years ago, the College opens its doors to the thirteen students, *pusillus grex*, who are to begin its glorious history.

#### THE OPENING CEREMONY OF THE JUBILEE

Fifty years, never a long time in Rome, seemed to be but a short span last Tuesday as

you passed through the old cloister in the American College, looking into the court in the center of which Our Lady looks down from her column, and thence into the little church dedicated to her Assumption. For in the triple rows of benches on either side Alma Mater has gathered her children, even from her earliest years, again to her bosom. Archbishop Seton, seated third on the left, was one of the thirteen who first entered the College fifty years ago; the celebrant of the Mass, Mgr. Farley, Archbishop of New York, entered a few years later; so did Mgr. Burke, Bishop of St. Joseph, and Mgr. Keiley, Bishop of Savannah. Others of the episcopal alumni present, like Mgr. McDonnell, Bishop of Brooklyn, Mgr. Hoban, Bishop of Scranton, Mgr. Corrigan, Auxiliary to the Cardinal Archbishop of Baltimore, were only children when the College was opened. Mgr. Kennedy, Bishop of Adrianapolis, the present Rector, who sits on the Gospel side nearest the altar, is little more than a year older than the College; his predecessor, Mgr. O'Connell, Archbishop of Boston, who is seated beside

him, is less than a month younger than it; their immediate predecessor, Mgr. Denis O'Connell, Bishop of Sebaste, has just gone to San Francisco to be auxiliary to Archbishop Riordan, one of the original thirteen; and he succeeded to Mgr. Chatard, Bishop of Indianapolis, who is even now hastening across the ocean to be present for some part of the celebration; death has made only one break in the succession, for Mgr. Chatard's successor, Dr. Hostlot, has long been sleeping in San Lorenzo, but the first Rector, Mgr. McCloskey, still rules the see of Louisville.<sup>1</sup>

#### THE REQUIEM MASS

But if Alma Mater rejoices in these great sons of hers, and the scores of alumni who have come with them to celebrate her Jubilee, her first thought this morning must be for her children that sleep, for she is a mother and they are the dearest to her. And how beautiful and touching and solemn are the prayers and the sacrifice she offers up for them this morning,

<sup>1</sup>Died Sept. 16, 1909.

when the Archbishop approaches the altar and the strains of the unseen choir—*Requiem æternam dona eis, Domine, et lux perpetua luceat eis!*—break suddenly upon the silence. Even in these first notes there is a striking proof of that spirit of love for the teachings and directions of the Holy See which has been such a marked characteristic of the College for the last fifty years. When Pius X instituted his reform of sacred music and inculcated the necessity of cultivating it, the American College was the first to take up his instructions, and with such enthusiasm that the students' choir is already famous in the Eternal City. Certainly it surpassed itself in the rendering of the two Jubilee Masses, under the direction of its instructor, Monsignor Rella.

#### THE JUBILEE MASS

Next morning at the same hour all the bishops, prelates, priests, and students assembled again in the College church for the Jubilee Mass pontificated by Mgr. O'Connell, Archbishop of Boston, whose place in the

choir next the Rector was occupied by Mgr. Falconio, Apostolic Delegate to the United States, and himself a citizen of the great Republic where he represents the Holy Father. What a majestic and inspiring function that was, with its sacred ceremonies so perfectly and so gracefully carried out that each of them was like a fervent prayer, and Perosi's rich harmonies blended so naturally with the ancient harmonies of St. Gregory! Yesterday Bishop Burke spoke of the dead sons of the College; to-day, Bishop Corrigan tells in calm eloquence of the brief history of the fifty years that have just passed, and of some of the first-fruits of the National College of the United States. They were two memorable functions which will always be remembered by those who had the fortune to be present at them.

## THE JUBILEE BANQUET

The Jubilee Banquet, which took place the next day, the feast of Corpus Christi, in the College refectory, showed among other things the esteem in which the College is held in Rome, for the Rector's invitations were gladly accepted by Cardinals Agliardi, Vincenzo Vannutelli, Martinelli, Cavicchioni, Merry del Val, Gasparri, and De Lai, and by Cardinals Satolli and Gotti, although these were prevented by indisposition from coming; by Mgr. Bisleti, majordomo to His Holiness; Mgr. Falconio, Delegate Apostolic to the United States; Mgr. Blenk, Archbishop of New Orleans; Mgr. Gabriels, Bishop of Ogdensburg; Mgr. Giles, titular Bishop of Philadelphia and Rector of the English College; Mgr. Stanley, titular Bishop of Emmaus; Mgr. Prior, Auditor of the Rota; Mgr. Misciatelli, Sub-Prefect of the Apostolic Palaces; the high officers of the Secretariate of State: Mgrs. Tedeschini, Benigni, and Canali; the Rectors of the Scots, Irish, Urban, and Canadian Colleges; Father



Schwartz, Procurator-General of the Redemptorists; Father Brandi, S.J., editor of "Civiltà Cattolica"; Father Bellasis of the Oratory, and a host of other distinguished prelates and churchmen as well as by all the alumni who had crossed the Atlantic for the great occasion.

#### THE RECTOR TO HIS GUESTS

Toward the close of the dinner, the Rector rose to address his guests as follows: "We are deeply sensible of the high honor you show us by your presence at our festive board to-day. You come to share our jubilee joys; we welcome you with outstretched arms and thank you most heartily for the honor of your presence. We anticipate the precise date of the Golden Jubilee, December 8th next, for the greater comfort of the visiting alumni on their long voyage across the Atlantic and to avail ourselves of these beautiful June days for their better entertainment.

"This is our jubilee year. Alma Mater is fifty years old, very young indeed as age is reckoned in this Eternal City, but, like the

Nation whose beautiful banner floats above her, she is very robust, very vigorous for her age. She is already great in the results achieved in the recent past, but greatest of all in the promise she holds out of still grander results in the future. As we glance in retrospect adown the fifty years to the foundation, we find that the guiding influence, the primary principle of this vigorous growth, has been the Holy See.

“But I must not anticipate. We have here present one of the most distinguished as well as one of the oldest alumni, who has come to honor his Alma Mater. I ask His Grace the Most Rev. Archbishop of New York to propose the health of Our Holy Father, Pius X.”

#### MGR. FARLEY'S TOAST TO THE POPE

His Grace then spoke as follows:

“In rising to discharge the sacred duty laid upon me, I wish to thank our host, Rt. Rev. Dr. Kennedy, for permitting me the great privilege of proposing the health of our beloved Holy Father in such a distinguished



MOST REV. JOHN M. FARLEY, D.D.,  
ARCHBISHOP OF NEW YORK



presence, in this familiar place, and on such an historic occasion.

“I accepted this office with a pleasure I can not conceal, and for many reasons.

“Pius X bears a name that should be dear to every alumnus of the American College. The last preceding bearer of that name was our Father and our Founder, and our life-long friend, Pius IX of holy memory, whom our present pontiff in feature and in character, as well as in his interest in our Alma Mater, much resembles.

“Were I speaking not to a toast but to a text, my theme would be, methinks, that the present Pontiff has, by a special providence, taken the name of those Popes whose deeds and virtues are most conspicuous in his own papal career. Take only a few of the most prominent Piuses of history, and one is struck forcibly by the strength of the analogy. Pius IV, to whose zeal we owe the Council of Trent and its blessed consequences, was most remarkable for his work of reform, and, with a superhuman insight into character, chose for his

chief aid in the great work the youngest Secretary of State that ever held that responsible office, the great Charles Borromeo. Pius X in his six short years of pontificate has filled the world with his force of zeal in the same direction. The fifth Pius summoned the Christian hosts of Europe to do battle against a power that, but for him, would have supplanted the Cross with the Crescent throughout Christendom, and he made Lepanto the grave of the Church's greatest enemy. Pius X has summoned the universal Church, fixed its attention on the danger threatening all revealed religion from the half-hidden, hydra-headed monster of Modernism, which under his condemnation is fast sinking unhonored into its tomb beneath the storm of universal Christian indignation and scorn.

“The sixth and seventh Pius had their heaviest cross laid upon them, alas! by the hand of the eldest daughter of the Church. How, in the long and terrible contest, they triumphed over the scourge of Europe—our own great Pope Pius X, too, has had to suffer, ah, how

sorely! from the same misrepresented people—is a many-times-told tale.

“I can never think of that mortal combat in the administration of the present Pontiff without recalling the scene at the Beautiful Gate, when the paralytic, prostrate and helpless, pleaded with Peter for help.

“Even so the Church of France, bound hand and foot with the chains of the *Associations cultuelles*, lay powerless in the hands of its greatest foes, before another Peter, praying for counsel, inspiration, and courage. Methinks I hear then the words of Peter ringing down the centuries and from out the lips of Pius, ‘Silver and gold I have none, but what I have I give; in the name of Jesus Christ, Church of France, arise and walk. I give you liberty, even at the cost of Apostolic poverty.’

“And the Church of France is to-day what she has not been in centuries—free to make all necessary provisions for the salvation of souls, free for its bishops to visit the Vicar of Christ, as sixty of them did a few days ago with 50,000



of their faithful clergy and people, without the license of any man.

“Thank God for Pius X who injected the courage of his own great soul into the faltering Church of France, at a time when to hesitate was to be lost.

“All glory to the noble French episcopate and clergy who knew and obeyed the voice of the Good Shepherd.

“Gentlemen, I take great pleasure in proposing the health of our glorious Pontiff, Pius X. *‘Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in manus inimicorum.’*”

The Rector, introducing the next speaker, said:

“And now our thoughts turn westward, to the land of the setting sun, that young land so rich in promise for Mother Church, our country. We are far from our native land. The broad Atlantic rolls between us, 5,000 miles divide us. But that division does not reach the heart. Separation makes the heart

grow fonder. That dear flag seems beautiful at home. But distance lends enchantment to that beauty when floating abroad. The red, white, and blue have deeper hues on a foreign shore and the stars shine with added luster. The love of our native land is the cause of the momentary separation from home. It is the mainspring of Alma Mater's existence. That from this hallowed sanctuary may go forth into the broad fields, opulent with the whitening harvests, a numerous band of reapers, strong with the strength of the Apostolic spirit imbibed here at the fountain-head of the Faith—that is the purpose of our College's existence.

“This occasion is graced by the presence of a very distinguished alumnus, the youngest to wear the pallium. His natal day is the natal day of Alma Mater, and by a happy coincidence he celebrates to-day the silver jubilee of his priesthood. I propose the health of Our Country and request His Grace, the Most Rev. Archbishop of Boston, the Most Rev. William O'Connell, to respond to the toast.”

## MGR. O'CONNELL ON "OUR COUNTRY"

"It is right that after the toast to the Pope we should toast the prosperity of our country, our beloved America. The love of God, of the Church, and of the Pope does not clash with love of country, but on the contrary renders it holier, stronger, more beautiful. America has now solemnly affirmed its position among the great Powers. Nobody denies that wealth, commerce, energy, industry are the necessary elements for the development of a great nation, and nobody doubts that America possesses these elements in abundance. These are the bones of a great nation's welfare. But they can never be its soul. Without the moral force which makes these bones live, the nation, however rich it may be, is but a corpse. And this vital force comes only from the doctrine of Christ, preserved and imparted by the Church. Of what avail are mines of gold if wealth leads only to decadence? And if liberty leads to license, does it not become not a blessing, but a menace? These present dangers to our beloved country are already recognized by our



HIS EXCELLENCY, MOST REV. DIOMEDE FALCONIO, D.D.,  
ARCHBISHOP OF LARISSA  
APOSTOLIC DELEGATE TO THE UNITED STATES



great statesmen. Well shall it be for America if amid her material progress she pays heed to the salutary counsel Rome has given the people through the ages, and well it is for America to-day that this voice may freely resound. The greatest security for the future of America lies in that perfect liberty which the Church enjoys there. May God prosper America! May she ever be able to rejoice more and more in her national resources. But amid the din of commerce may the voice of the Church and of the Vicar of Christ penetrate more deeply."

Mgr. Kennedy then introduced Mgr. Falconio to speak on the Hierarchy of the United States:

"The wisdom of the Holy See in founding this College and the great possibilities for God which such an institution offered were quickly realized by the Bishops of the United States. To their encouragement and support we owe in a large measure the preservation of the College, its growth, and its success. In their ranks we rejoice to see a goodly number of our

Alumni, and it is a special pleasure to welcome those who honor us by their presence at this jubilee celebration.

“It was an act of good-will and a favor which we all appreciate that the representative of the Holy See in our country should have become a fellow-traveler with our Alumni in their voyage across the Atlantic. Mgr. Falconio, in the discharge of the duties which his high office imposes upon him, has endeared himself to our people and clergy. With the interests of religion ever uppermost in his mind, he has gotten a thorough insight into our American conditions. In fact, we are proud to claim him as an American, and I will therefore ask him to respond to the toast: The Hierarchy of the United States.”

A TRIBUTE TO THE AMERICAN HIERARCHY,  
BY MGR. FALCONIO

APOSTOLIC DELEGATE TO THE UNITED STATES

His Excellency, Archbishop Falconio, after having thanked the officers and members of the Association of the Alumni of the American



College for the courtesy shown to him in having had him as their guest from New York to Rome in order to take part at the celebration of the Jubilee, answered to the toast as follows:

“The Right Rev. Rector of the College has been pleased to request me to answer to the toast ‘The Hierarchy of the United States.’

“To do justice to the merits of the American Hierarchy I do not think there is any argument more appropriate and conclusive than to cast a glance at the work which it has accomplished since its institution.

“The history of the Hierarchy of the United States does not go farther back than one hundred and one years. We celebrated its centennial last year, and all hearts were filled with joy on seeing what this wonderful organization had accomplished during this short period.

“Truly, the Church of the United States, under the wise administration of zealous bishops and faithful priests, has made wonderful progress during this comparatively short period. The already numerous dioceses, the daily multiplication of parishes, the numerous

institutions of charity which provide for every need in life, but what is still more wonderful—the colossal work which the American Hierarchy has so courageously undertaken for the religious education of Catholic children and which she is so successfully carrying out—show the prodigious progress which the Church has made and consequently the wonderful work which the American Hierarchy has accomplished.

“And, indeed, we observe that within the brief span of a century, viz., since the immortal Pius VII laid the foundation of the American Hierarchy, already ninety-two dioceses, vicariates and apostolic-prefectures have been organized, divided in fourteen ecclesiastical provinces, generally all well equipped with a zealous clergy, beautiful churches, monumental cathedrals, with every work of Christian charity and a well-organized system of Catholic education from the lowest to the highest degree of culture, which yearly cost the people millions and millions of dollars and save millions and millions of souls.

“Who, may I ask, who amongst those noble souls who one hundred and one years ago devised the foundation of the Catholic Hierarchy in the United States could have ever surmised that the Church would have made the wonderful progress which she has made? Who could have ever imagined that American Catholics, after years of bitter persecution and trials, would have occupied the high position they hold to-day? Perhaps that great champion of the Faith, the great, the noble, the learned, the pious Bishop Carroll, who first devised the erection of the American Hierarchy, may have had some conception of future greatness; perhaps the immortal Pontiffs, Pius VII, who elected the first bishop in that vast continent, and Pius VIII, who signed the Bulls for the erection of the Hierarchy, may have cherished the hope that the New World would have added in the course of time new luster to God’s divine Kingdom upon earth. However, I do not think that there could have been any one who could have foreseen the really extraordinary progress which the Church

has made throughout the United States of America.

“How explain this unforeseen progress which to-day ranks the Church in the United States amongst the most advanced and the most promising portions of our Blessed Lord’s vineyard in the world? Or, may I ask to what powerful influence is this progress due? Forsooth to the liberty accorded to religion by the laws of the land? to the natural progressive spirit of that nation blessed by God? There is no doubt that these agencies have contributed in good measure to the propagation of Catholicism in the United States; but permit me to observe that these very advantages would have remained fruitless had it not been for that apostolic zeal which has always been the distinguishing characteristic of the American bishop and the American priest. Yes, I am glad to say, that after God, the progress which our holy religion has made is principally due to the zeal of these apostolic men, the bishops and the priests who have known how to profit by the advantageous and prosperous conditions

of a free and flourishing nation for the expansion of the kingdom of Christ; yes, they, under the guidance of the Supreme Pontiff and their Superiors in Rome, have made the Church in the United States what she is to-day, namely: 'One of the brightest portions of the Kingdom of God upon earth.'

"Then, may God bestow His choicest blessings upon the American Hierarchy, in order that it may continue to shine full of merits and glory in the vast panorama of the Church. May He bestow His choicest blessings upon the bishops and priests, so that they may continue to work zealously for the salvation of souls, the glory of God, and the spiritual and temporal welfare of their beloved country."

#### MGR. KENNEDY ON HIS PREDECESSORS

The present Rector of the College then asked all to drink the health of his predecessors, in these terms:

"The most striking proof of the worth of a college is the affection which the students entertain for it. Measured by this standard, the

North American College stands high and has good reason to rejoice. Even the slightest reference to the old College on the Umiltà awakens the tenderest affections in the hearts of the Alumni. Like devoted loyal children, whether they suffered privation when the means of the home were slender, or shared the abundance of good things in more prosperous days, alike in scarcity as in plenty, the students of this dear Alma Mater have always been loyal, devoted, and affectionate to her. *'Surrexerunt filii ejus et beatam predicaverunt eam.'* It would have been a great joy for us, had he who was the first to guide her infant steps been able to be present on this occasion. I mean the first Rector, the Right Rev. Bishop McCloskey of Louisville, whose name, to quote Archbishop Ryan, 'should be enshrined in the traditions of the College.' But the infirmities of age prevented. His heart is with us. A few months ago he sent me the conspicuous sum of \$1,250 for 'the dear old College,' as he called it. It will brighten the tranquil evening of his long and useful life to know that the

College, of which he was the first Rector, holds him in grateful remembrance. I ask you to drink the health of the first Rector."

"The affection which students show the mother that nurtured them reflects credit on them as well as on her, and it is a proof of their worth as well as of hers. As I have said, the love of the Alumni for this College is proverbial. With tears in their eyes they pause lovingly on the threshold to say 'Good-by.' In the midst of the trials of their ministry it is refreshing to remember this sanctuary in which their vocations were nursed into steady growth. With great gladness and rejoicing they return home. *'Euntes ibant et flebant. Venientes autem venient cum magna exultatione, portantes manipulos suos.'* Yes, the Alumni in great numbers come back to-day, crowned with the laurels of duty done, and Alma Mater embraces and welcomes them with a mother's joy. I invite you to drink the health of the Alumni, and call on the Right Rev. Bishop Burke to respond to the toast."



THE BISHOP OF ST. JOSEPH ON "THE  
ALUMNI"

"It is a very great pleasure for me to have the privilege of responding to the toast, 'The Alumni of the College,' on this memorable and historic occasion when we celebrate the Golden Jubilee of our Alma Mater. When I entered the College, October 15, 1866, all the first students and those who came in 1860 had gone forth to their labors, and although the College had been in existence only seven years, it had its well-established and well-observed rules and discipline, even its traditions, and the Alumni of the time, twenty-one in all, often spoke of the 'old students' with pride and admiration. You all well know with what paternal affection they were regarded and fostered by Pius IX of holy memory, and it is a pleasure and gratification for us who came after them that, on the whole, they proved themselves worthy of his sovereign benevolence and kindness. Of the original twelve, three became archbishops: the late lamented Archbishop Corrigan of New

York, Archbishop Riordan of San Francisco, and Archbishop Seton, who is with us here to-day, has for his titular See Heliopolis or Baalbec, City of the Sun, whose origin is lost in antiquity. The great and illustrious successors of Pius IX have singularly honored the alumni of the American College, and have bestowed upon them numerous marks of confidence and favor. Of the students who entered the College in 1860, three became bishops: Bishop Northrop of Charleston, Bishop Richter of Grand Rapids, and the late Bishop Horstmann of Cleveland. Of those of my time, two have been raised to the archiepiscopal and seven to the episcopal dignity: the present Archbishops of New York and Cincinnati, the Bishops of Brooklyn, Savannah, Newark, Nashville, the auxiliary Bishops of San Francisco and Baltimore; and as the first shall be last, the Bishop of St. Joseph. Of the students who entered after 1875, William H. O'Connell is the present Archbishop of Boston, Michael John Hoban is Bishop of Scranton, the late Frederick Rooker was the Bishop of

Jaro in the Philippine Islands and is succeeded by Denis Dougherty, the former Bishop of Nueva Segovia. John B. Morris is Bishop of Little Rock, Mgr. Thomas F. Kennedy, our present honored Rector, is Bishop of Adrianopolis, and Mgr. John P. Farrelly is the present Bishop of Cleveland; so that we have certainly a goodly number of the alumni of the College among the chief pastors who are ruling and shaping the destinies of the Church in the United States from the Atlantic Ocean to the Pacific; and not only within the limits of the United States, '*Ché direbbe corto, ma Oriente se proprio dir vuole,*' in the far distant lands of the sea.

“But what should I say, if time permitted, of all those who have received honorable titles and high distinctions from the Sovereign Pontiff for their distinguished services to religion or for their intellectual attainments? What of all the secretaries and chancellors, and vicars-general, of the rectors of cathedrals, colleges, and seminaries, of the illustrious scholars and professors of our national Catholic University,

and other educational institutions throughout the whole extent of our vast country? The alumni of the American College have made for themselves a noble record, and their labors and their zeal have been attended with a great measure of success.

“But this is only the beginning of what they are destined to accomplish in time to come for the Catholic Church and Christian civilization in the great Republic of the United States.

“Fifty years ago twelve students began to prepare themselves for the sacred ministry within these hallowed walls; to-day the College numbers nearly twelve times as many students, who are distinguished for their talents and intellectual attainments to such an extent as to have merited time and again the praise and congratulations of the Sovereign Pontiff himself. In an audience given to the Rt. Rev. Rector and all the students of the College some two years ago, His Holiness said, among other complimentary expressions: ‘I am very happy indeed to see you all here and to know you one by one. I have heard nothing but good re-

ports about you. I know all about your piety, your splendid progress at your studies, your excellent discipline. I congratulate you with all my heart, and I am very glad to tell you that I am highly pleased with you.' With such marvelous growth and progress from such a small beginning, now the largest pontifical college in the Eternal City, with the piety and learning and admirable discipline of the alumni, with all their filial love of the Roman Pontiffs, their unalterable devotion and attachment to the Holy See—the center of the divinely established unity of the Church of God—with the confidence and approbation of the American Hierarchy, with the encouragement and assistance of the Alumni Association, comprising now some three hundred members, with their noble and generous traditions and great love for their Alma Mater—what may be expected from the students of the American College in the fifty years to come? It is beyond all conception now, but will be told, perhaps, by some of the young levites who are here to-day preparing themselves to go forth later to

their work among a generous and grateful people, lovers of truth, who even where professing no religion themselves, have a great respect for the religious convictions of those who do, and who are instinct with the principles of Christianity and Christian charity, justice, and true liberty. One thing is certain—the American students of Rome shall have a great and glorious future; and when the Centenary of their Alma Mater shall be celebrated they shall have had among them many men of renown, men of great power and endowed with wisdom and rich in virtue; ‘and the people shall show forth their wisdom and the Church declare their praise.’ I can not conclude these few remarks without expressing our most profound gratitude and heartfelt congratulations on this splendid Jubilee celebration to the Rt. Rev. Rectors of the past fifty years, all of whom, except one, are still happily living and in active service, who above all other influences have been instrumental in forming the character and habits, and directing the conduct of the students and making them worthy of their

high responsibilities; and to whom is due in a great measure whatever success has attended their labors in the sacred ministry. But to none are we more indebted than to our host, the Rt. Rev. Bishop of Adrianopolis, to whose untiring energies, enlightening zeal, and devotion to duty the College owes its present high standing, and the magnificent expansion to which it has attained on its Golden Jubilee. In conclusion, and in behalf of the Alumni Association, I beg to express our high appreciation of the great work that has been done by the American College of Rome; and to say that in the future as in the past the Alumni shall leave nothing undone that is possible to promote the growth, progress, and glory of our Alma Mater."

At intervals during these eloquent addresses the students, past and present, sang the beautiful hymn to the Pope composed by the Rev. Dr. Ganss and written by Rev. Dr. Henry, and America's real national hymn: "The Star Spangled Banner."

This afternoon, as "Rome" goes to press,



they are all gathered again in the College to listen to a beautiful letter from the Holy Father, expressing his praise and affection for the American College, to a series of eloquent addresses and beautiful poems called forth by the occasion, and to the singing of the students and some of the great virtuosos of Rome.

## THE DEAD OF FIFTY YEARS<sup>1</sup>

SERMON PREACHED BY MGR. BURKE, BISHOP  
OF ST. JOSEPH,

AT THE REQUIEM MASS IN THE AMERICAN  
COLLEGE CHURCH, JUNE 8, 1909

"We will not have you ignorant, brethren, concerning them that sleep, that you be not sorrowful, even as others who have no hope."

ST. AUGUSTINE in his sermon on these words of the Apostle says that it is against nature not to feel sorrow for those who during life were dear to us, but in our sorrow we must not feel like them who have no hope of a future life, and must find our comfort and express our hope in prayers and sacrifices for their eternal repose.

And the Apostle, as in the text, to assuage the grief of the Thessalonians, propounds to them the doctrine of the Resurrection. "For if we believe," he continues, "that Jesus died and rose again, even so them that sleep through Jesus will God bring with Him. For the Lord

<sup>1</sup>Taken from "Rome," June 12, 1909.

Himself shall come down from heaven with commandment and with the voice of an archangel, and with the trumpet of God; and the dead who are in Christ shall rise first; then we who are alive, who are left, shall be taken up together with them in the clouds, into the air, and so shall we be always with the Lord. Wherefore comfort you one another with these words."

The Church of God has ever held in holy and affectionate remembrance the souls of her children who have passed away, of those "who have gone before us with the sign of faith, and who rest in the sleep of peace." But the solemn commemoration we are observing to-day is not only the common and practical exercise of the doctrine of the Communion of Saints in regard to the dead, but a grateful and charitable remembrance of departed friends with whom we were united in the bonds of personal friendship here on earth, of fellow-students, fellow-priests and bishops in the sacred ministry, who during the past fifty years have been called to give an account of their stewardship. More-

over, this solemn Requiem for our departed brethren is intensified and made more impressive by the thought and circumstance that they often prayed, worshiped God, and offered up the Holy Sacrifice for the living and the dead in this sanctuary in which we are assembled to-day in the "unity of the spirit and the bond of peace." It is well, therefore, that we who in the course of our joyful reunion and jubilee celebration, not "ignorant concerning them that sleep," but instructed by Catholic faith and moved by Christian charity, are mindful that "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." Yes, it was here they poured out their pure and fervent hearts to God in prayers and supplications and thanksgivings while preparing for their sacred ministry, and learning "goodness, and discipline, and knowledge," whence they were to go forth as "the ministers of Christ and the dispensers of the mysteries of God." It was here they observed the great festivals of the Church, and solemnly commemorated the mysteries of the Faith, and prayed

and sang and made melody in their hearts to God.

It was here they observed the feasts, and the beautiful devotions of the month of May in honor of the Immaculate Virgin Mother and Queen of Heaven. It was here that the first students a short time after the opening of the College, and others of us a few years later, saw the Vicar of Christ, who was with us like the Divine Master with His disciples, who spoke to us, not as servants, but as friends, when our hearts burned within us as we accompanied him through the College and "he spoke in the way."

It was here, in a word, in this beautiful sanctuary, they learned and fostered that great love of the ever-blessed Mother of God, and that affectionate and unfaltering devotion to the Vicar of Christ Jesus, the infallible teacher of the revelation of God and the "Faith once delivered to the saints; the truth as it is in Jesus." It was from here they went forth to the labors of the apostolic ministry, some, indeed, short-lived—but "beloved of God, and

being made perfect in a short space, fulfilled a long time—others, to their work and their labor until the evening.”

And to-day in grateful remembrance, in the charity of Christ, in the hope of salvation, and in accordance with the teaching and practice of the Universal Church throughout all the ages of the Christian Dispensation, we offer up for the eternal repose of their souls the holy sacrifice of the Mass, and commend them to the “Father of mercies, and the God of all comfort.” Their memory is to us a precious inheritance; their lives were spent in the service of God, they died in the Lord and their works have followed them. “They fought the good fight, they finished their course, they kept the Faith. As for the rest, we confidently hope and pray that the Lord, the just Judge, will bestow upon them the crown of Justice in that day.”

My dear friends and brethren, it is good for us to be here to-day in this House of God, so full of sacred memories of the past, where we spent some of the most precious hours of our

life in prayers and supplications to God to bless and sanctify our souls, and for the grace of fortitude and perseverance in our sacred ministry, as did those who have gone before us, and for whom we pray and offer up the holy sacrifice of the Mass to-day. And while performing this holy and wholesome service in their regard, let us be mindful that we have yet to continue the good fight of faith, "to consummate our course, and the ministry of the word which we have received from the Lord Jesus," and that through many tribulations we must enter the Kingdom of God; but also to remember that "what is at present momentary and light of our tribulations worketh for us above measure exceedingly an eternal weight of glory."

It is good for us to be here in Rome where the true and acceptable sacrifice has never ceased to be offered from the days of the apostles, and where the Faith of Peter has never failed—the Apostolic See, the center of the divine unity of "the Church of the living God, the pillar and ground of Truth."



Yes, it is good for us to be here in Rome, and in the words of St. Paul to the Romans, to “be comforted together in that which is common to us both, your faith and mine”; and in commemorating our departed friends, to rejoice together in the faith and glory of the Resurrection. “I am the resurrection and the life,” says our divine Lord; “he that believeth in Me, although he be dead, shall live; and every one that liveth and believeth in Me shall not die forever.” “Blessed,” therefore, “be the God and Father of Our Lord Jesus Christ, who according to His great mercy hath regenerated us unto a lively hope by the resurrection of Jesus Christ from the dead; unto an inheritance incorruptible and undefiled, and that can not fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must for a little time be made sorrowful in divers temptations, that the trial of your faith, much more precious than gold which is tried by the fire, may be found unto praise and glory

and honor at the appearing of Jesus Christ; whom, having not seen, you love; in whom also now, though you see Him not, you believe, and believing, shall rejoice with joy unspeakable and glorified: receiving the end of your faith, even the salvation of your souls.”

THE JUBILEE OF THE AMERICAN COLLEGE<sup>1</sup>  
SERMON PREACHED BY MGR. CORRIGAN, COAD-  
JUTOR TO THE CARDINAL ARCHBISHOP OF  
BALTIMORE, AT THE CHURCH OF THE  
AMERICAN COLLEGE, FEAST OF  
CORPUS CHRISTI, 1909

When the history of the Church during the last fifty years in which we have lived comes to be written, it will be recognized that the founding of this American College, of which we are celebrating the fiftieth anniversary, began a new era for the Church of God in the United States of America.

Success in propagating the Faith has always been in proportion to the intimacy existing with the Holy See. Whenever there has been trouble, or discussion, or corruption, it has

<sup>1</sup>As published in “Rome” of June 12, 1909.

always been when and where attempts more or less successful have been made to lessen the influence of Rome and the Pope in the government of the Church. There is no need of going into detail on this subject.

Even a careless or superficial study of the history of the Church will convince us that this union with the See of Peter is the criterion of success or failure in the efforts made for the spread of the Faith of Christ. The Holy See has always recognized the importance of this living union between itself and the churches throughout the world, and it has always been on the alert to do everything in its power to strengthen the ties that bind it to the bishops and clergy of the different nations of the world.

And among the means it has taken to cement this union, not the least has been its policy of bringing the youth of the different nations of the world here to Rome to be educated under its own supervision.

Long before the systematic founding of colleges for various nations such as we have them in modern times, the history of the

Church shows us that those who wished to learn what was the teaching of the Church came here to learn it at the very fountain-head.

There was never a time in the Church's history when thousands of eager students were not flocking to this venerable Center of Unity to learn, not merely the teaching, but also the practices of the Roman Church.

Ireland, England, France, and Germany thus kept themselves in touch with Rome, and when controversies, especially in matters of discipline, arose—such, for instance, as that famous one regarding the celebration of Easter—history tells us that they were finally settled by the sending of scholars from the different nations to find out exactly what Rome did, who, when they returned to their homes, finally succeeded in bringing around their compatriots to the unity of practice as well as to the unity of faith. We can imagine what would have been eventually the diversity and the consequent disunion if such communication between Rome and the outer world had not existed.

What wonder, then, that the Holy See should have in time taken steps to systematize this intercommunication by founding these many colleges which we see existing in our day, when almost every nation of the world is represented by the youth who are gathered here to absorb the practice of Rome, and give out to the people at home who come under their influence what they have learned here.

Let us look back to that trying time in the Church's history when a nation was lost to her, and call to our minds the achievements of the first students of that venerable English College, which still exists, doing its good work for the Church. Its martyrs and its confessors came here to be fed at the fountain-head, and went back to spend their lives and their blood, to keep alive the connection between Rome and England. Let us try to imagine what would have been the final result, sad as was the reality, if there had been no such outlet for the English youth of the sixteenth and seventeenth centuries.

What the "Venerabile" has done for Eng-

land has been done for Ireland by the foundation of Cardinal Ludovisio, and by the Irish Franciscan community of St. Isidore, the guiding spirit of both in their early days being Father Luke Wadding.

What is true of these is true also of Propaganda, and the German College, and of all the other national colleges.

What an inspiration it must be to the students of these older colleges to be reminded of the connection with their institutions of such great men and holy men as Wadding, and Oliver Plunkett, the martyred Archbishop of Armagh, and Cardinal Allen and Father Parsons, and a host of others whose names will occur to them when they study the history of their colleges and their countries.

And may not we also, the alumni of almost the youngest of these Roman colleges, look back and draw inspiration for ourselves from the lives and doings of these great men? We have as yet, we may say, no history of our own. We are the makers of the history that will be written in this college in the years to come.

The men who are making that history are still amongst us. It is worthy of remark that of the thirteen youths enrolled as the first students on December 8, 1859, four are still living and doing their work, two as members of the Hierarchy, one as a diocesan priest, and the fourth as a member of the Society of Jesus, and one of these venerable prelates is present amongst us on this very occasion; and of those to whom from time to time has been entrusted the guidance and the government of the College, one only has God called out of this world. All the others are still with us as members of the Hierarchy.

Hence it is that I say that we still stand on the threshold of our history.

Men must pass away from our midst before we begin to praise them and extol the work that they are doing. And amongst the numbers of alumni of this College who are spread over the face of our beloved country are men who are making what will be a glorious history when their works come to be known, and what we read of the achievements of the great men



of kindred institutions will in due course be revealed of ours who are working quietly, but working nevertheless, and doing good work that will strengthen and solidify the Church of God in the United States of America. And the time will come when the names of these men will be made known to the future students of this our Alma Mater, who will study their works and draw inspiration from their lives, as the students of England and Ireland and Germany are to-day drawing inspiration from the lives of their great ancestors in the Faith. Whilst we are not old enough to have much history, we are old enough to have traditions, and they are traditions of which already we may be proud and which we hope may be handed down from us to the future generations of students who will have to take up and continue the work that we are now doing.

Well may we thank the Almighty for the great favors He has during these fifty years showered on this our beloved Alma Mater, and which we know He will continue to bestow if

### 318 *History of the American College, Rome*

we and our successors are true to Him and true to ourselves.

“*Esto perpetua!*” May she continue for untold centuries to do the good work of spreading the Faith of Christ and the love of Rome among the people of the United States of America.

#### CLOSE OF THE AMERICAN COLLEGE JUBILEE<sup>1</sup>

The Golden Jubilee of the North American College passed into history last Wednesday evening when the alumni, past and present, archbishops, bishops, prelates, priests, and students assembled in the College Church to join in the solemn *Te Deum* and to assist at the Benediction of the Blessed Sacrament, given by Mgr. Seton, Archbishop of Heliopolis and one of the thirteen students who entered the College when it was first opened fifty years ago. The Jubilee Feasts, which lasted from Tuesday morning of last week to Wednesday evening of this week, were so solemn and splendid that they riveted the attention of all

<sup>1</sup>Taken from “Rome,” June 19, 1909.

Rome. On Saturday afternoon the Church, transformed for the occasion into a beautiful hall, was thronged with a great audience of Cardinals (their Eminences Cardinals Agliardi, Satolli, Cavicchioni, and Merry del Val were among those present), archbishops and bishops, including His Excellency, the Apostolic Delegate to the United States, prelates, priests, and laity, to listen to a program which could not well have been surpassed in interest. For after the singing of the beautiful "Hymn to the Pope" composed by the Rev. Dr. Ganss and written by the Rev. Dr. Henry, and the reading of an exquisite Latin Carmen composed for the jubilee by Mgr. Angelini, Secretary of the Briefs to Princes, and more singing from Verdi's "Forza del Destino," the Rector read the letter addressed to him by the Holy Father, and then the Cardinal Secretary of State, to the surprise and delight of all present, delivered an eloquent address. That event was not on the program, but how highly it was appreciated might have been easily estimated by the applause which

punctuated every sentence, especially when the Cardinal asked the present students if he could not appeal to them for a testimony of his love for the College. Then there was a solo by the great Moreschi and a quintette by five of the best voices in Rome, after which Archbishop Farley ascended the platform and read a most valuable and interesting paper on the history of the College, of which he is himself one of the most distinguished sons. Then followed another solo from "Mignon" by Professor Bucchi; and Mgr. O'Connell, Archbishop of Boston, another illustrious alumnus and Mgr. Kennedy's predecessor in the rectorship, spoke in eloquent Italian on "The Influence of Rome in the Formation of the American Clergy." When he had finished the evening was waxing late, but happily there was still time for two more of the musical items of the program, and for Dr. Pace's brief but masterly paper on "The College; Its Alumni." The subject was to have been treated by another alumnus,<sup>1</sup> who

<sup>1</sup>Rt. Rev. Mgr. Shahan, Rector of the Catholic University at Washington, D. C.

was unfortunately prevented by illness from coming to Rome, and it was only at the last moment that the honorable duty of speaking on the spirit of the College devolved on the learned Professor of Washington University, who is such a credit to his Alma Mater.

### THE FRUITS OF FIFTY YEARS

Dr. Pace also designed the two interesting charts appended to the program, showing at a glance how the College flourished under the pontificates of Pius IX, Leo XIII, and Pius X, under the protectorates of Cardinals Barnabo, Franchi, Simeoni, Ledochowski, and Gotti, and under its nine numbers from 13 to 150, and how six of its students became archbishops, eighteen bishops, and 523 priests, together with a list of their academical degrees, including in Theology 157 doctors, 195 licentiates, 304 bachelors, and in Philosophy 85 doctors, 75 licentiates, and 107 bachelors.

### A DAY IN THE COUNTRY

Not the least interesting of the celebrations was the day spent last Tuesday in the hand-

some villa of the College at Castel Gandolfo, where the visitors and students were greeted on their arrival by the strains of "The Star-Spangled Banner" played by the local band, which accompanied them in triumph through the spacious grounds. Here, too, there were numerous evidences of growth and prosperity, for the entrance was made through the new wing constructed during the present rectorship, and the Alumni Association inaugurated a new hall by holding their annual meeting and electing their new officers in it, and Mgr. Farley, amid great applause, inaugurated (if that is the correct word) the new baseball field adjoining the grounds by pitching the first ball in a match between the Past and Present, wherein the Past was defeated by the Present (which was in accordance with the symbolical fitness of things), but not disgraced, while the spectators looked on from under the shade of pleasant trees. At the dinner which followed there were no speeches, but the Archbishop of New York reminded all present that it was the eighth anniversary of the appointment of Mgr.

Kennedy as Rector and his health was drunk with musical honors. Mgr. Rella was there, too, and toward the end of the feast took a group of the best singers of the College to the end of the refectory, where they sang several pieces with the verve and finish he has successfully given them, and Father Joseph O'Keefe of Philadelphia, famous at all gatherings of old alumni for his beautiful voice, struck the true note of the day by singing Moore's "And doth not a meeting like this make amends"—which assuredly it did.

Thus the first Jubilee closed and the College entered on the second period of its history. It could not have been more successful or more splendid, and the congratulations which Mgr. Kennedy received from the Holy Father and from all the visitors must have repaid him richly for his labors in making it what it has been. But he had valued assistance in Dr. Pace, in his vice-Rector, Dr. O'Hern, and in Mgr. Rella, the director of the College choir.



THE CARDINAL SECRETARY OF STATE ON  
THE CHURCH IN AMERICA

(ADDRESS DELIVERED BY HIS EMINENCE AT THE  
JUBILEE ACCADEMIA, JUNE 12, 1909)

YOUR EMINENCES, MY LORDS, REVEREND  
FATHERS, AND GENTLEMEN:

It seems to be the lot of the Secretary of State to be often placed in an embarrassing position. I am certainly thus situated to-day, since I find myself called upon to address you on this memorable occasion and before such a distinguished gathering, when the echoes of the eloquent words you heard on Thursday have scarcely died away. I sincerely wish that the task had devolved upon one of the senior members of the Sacred College, and there are several here to-day who would be better able to accomplish it. But I have a message entrusted to me, and that message I must deliver; it comes to you from the Sovereign Pontiff, from our beloved Holy Father, Pius the Tenth. In his love for this College and for America he



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CARDINAL RAPHAEL MERRY DEL VAL, SECRETARY OF STATE  
TO POPE PIUS X.



could not wait until to-morrow, when you will be assembled in his presence, to express the deep interest he has taken in this great celebration, his sympathy for the College, his congratulations, and his fatherly affection for its alumni, past and present. And so he sends his apostolic benediction to all and bids me say that he is with you in spirit at this festival and that he is sharing your joy in the events of these days. He has told me how he would have wished to have heard the warm-hearted and eloquent words of the much-revered Archbishop of New York, and to have listened to the telling and wise remarks which came to us from His Grace of Boston, not to mention the memories evoked by Bishop Burke and Mgr. Falconio. He wished the alumni, past and present, to realize that they are not alone in their labors; to remember that the Holy Father is with them in all their daily efforts, in their struggles, in their joys, and in their sorrows, whether they be placed in exalted positions in the hierarchy or whether they be working in humbler paths of the apostolic ministry. He

wished long life and ever-increasing prosperity to the American College.

As to my own sentiments, they can not be other than those of the Holy Father. I can not claim the testimony of the older students of fifty years ago, indeed, but I can appeal to the students of to-day to acknowledge my love for the College and to testify that I am their friend.

As I listened to the speakers on Thursday I endeavored to find an explanation for what would appear to be what I would call a kind of natural impulse in Americans to be so full of love and loyalty toward the Holy See and toward the Catholic Church; and I tried to discover a reason why they are eagerly prompt to accept the decisions of the Holy Father, why America offers so rich and so fertile a soil for the extension of the Catholic religion and for the influence of Christ's Church. And I think that I have found an answer. It is for you to judge whether I am right. I am speaking from a human standpoint. I know full well that the great progress of the Catholic

Church in America is due above all things to divine grace, that God can overcome every obstacle and, if necessary, from the very stones raise up children to Abraham. I know how much is to be attributed to the labors and enlightened zeal of the pastors of the flock in the United States, to the energy and apostolic spirit of the clergy, to the initiative and devotion of many noble members of the laity. But still, considering the matter in a different way, is not another explanation of this progress to be found in one of the prominent features of the American character? It strikes me that the true American always looks for the best in every direction. He wants what is thorough, what is true, what is real, and just as he seeks the best in every path of life, in commerce and industry and practical affairs, so when he comes to consider the interests of his immortal soul and his eternal salvation he wants what is genuine and true, he wants the best again. He seeks for a faith that really comes from Heaven and somebody who can unerringly communicate that faith to him. He is not

satisfied with mere opinions and clever theories, no matter how respectable those opinions and theories may be. The true American wants the certainty of divine faith and the security of a teaching that is really supernatural and a safe means of reaching his eternal destiny. And this he finds in the authoritative and infallible teaching which comes from the See of Peter, from the Vicar of Christ on earth. He seeks for virtue, not in its outward appearances, but real and solid virtue with a supernatural principle and a supernatural object. And here again Rome, with centuries at her back, shows him that virtue and the way to practise it. The American requires discipline and an authority which is not tyranny, but compatible with legitimate freedom, whilst able when necessary to curb and quell disorder. This, too, he finds in the Catholic Church. Hence it is that all Americans worthy of the name, when once they know the Church as she really is and not as she is often represented to be, are naturally inclined to love the Apostolic See and to hold themselves faithful and loyal to it.



Long may this College prosper for many a generation to come, long may it live under the wise and affectionate rule of its distinguished Rector, Mgr. Kennedy. May the blessing of God rest upon America, let her wealth and influence flourish for all that is right and good, and may the high place which she holds among the nations of the earth to-day be the emblem of the exalted position which she can and should occupy in the eternal Kingdom of God.<sup>1</sup>

<sup>1</sup>Rt. Rev. Mgr. Kennedy's address delivered at the Jubilee Accademia has been already given in the preceding chapter.

# THE STORY OF THE AMERICAN COLLEGE<sup>1</sup>

PAPER READ AT THE JUBILEE ACCADEMIA,  
JUNE 12, 1909, BY THE  
MOST REV. MGR. JOHN M. FARLEY, D.D.,  
ARCHBISHOP OF NEW YORK

"Erit tanquam lignum quod plantatum est secus decursus  
aquarum, quod fructum suum dabit in tempore suo" (*Ps.* i. 3).

THE stately tree under whose refreshing shade we repose to-day and whose consecrated fruit has for fifty years been feeding the Master's flock unto salvation throughout the length and breadth of our beloved country has a history of centuries which it may not be out of place briefly to recall on this eventful occasion and in this distinguished presence.

We can not, it is true, claim to be identified with this venerable pile directly from its foundation save by divine destiny; *ab initio ordinata sum.*

The American College building, which now embraces the entire block from the Via dell'

<sup>1</sup>Taken from "Rome," June 26, 1909.

Umiltà to the Piazza della Pilotta, was erected in 1603 by the piety of Doña Francesca Baglioni Orsini, of the same family, by a singular coincidence, which erected the Villa Caterina, the College country home.

This noble lady gave the property to the Dominican Sisters, and spent the remainder of her life as a lady benefactress within the convent enclosure.

The Sisters lived here until the dissolution of the religious orders during the French Revolution.

When peace was restored under Pius VII, the Visitation Nuns acquired the property, and dwelt here in peace until they, in turn, were driven forth by the Revolution of 1848.

In 1858 Pius IX purchased the premises, and made a gift of one-half the block to the American bishops *in perpetuum* for the education of priests for the American mission; the title of the property, however, being vested in the Propaganda.

For a time, in the early 60's, that portion of the block facing Piazza Pilotta was occupied

by the Pontifical Zouaves. Subsequently it fell into the hands of the "Banca d'Italia," from which it was bought by the present Rector in 1901 for \$50,000, one-half of which sum was generously subscribed by the alumni of the College.

The *origin and growth* of the *idea* of an American College in Rome has been a subject of kindly controversy amongst the friends of the institution, although we are only fifty years old. Such is history.

It is past all question, however, that to Pius IX, of blessed memory, above all others, is the Church in the United States indebted for this most important element in the progress of our holy faith in the United States.

As far as the writer has been able to learn, after diligent research, the first Roman reference to an American College occurs in the answer of Pius IX<sup>1</sup> to the letter of the bishops composing the First Provincial Council of New York.<sup>2</sup> Certain it is that Archbishop Hughes threw his whole heart into the project,

<sup>1</sup>January 1, 1855.

<sup>2</sup>Held Oct. 1-8, 1854.

as was his wont when he espoused any cause. The measure of his appreciation of the proposed institution may be taken from his letter to Dr. Bernard Smith, O.S.B., August 12, 1858: "I rejoice in the prospect of the American College. . . . As soon as possible I shall write out my reflections in regard to it, which I think is, by all odds, the most important measure that has been adopted since the appointment of the first Catholic bishop in the United States; and I think that its importance in all its bearings will require a good deal of foresight and caution in its organization."

We of a later generation can form a fair judgment of the truth of this prophecy of the far-sighted prelate in regard to an institution "that has done so much, for half a century, to preserve and maintain unity between the See of Peter and the Church in the United States."

There can be no doubt as to the important part taken by Mgr. Bedini (afterward Cardinal) in the birth and growth of the College. He had visited the States as Apostolic

Pro-Nuncio in 1853, and conceived an affection for the land, and ever afterward he predicted a glorious future for the American Church. In order to hasten this consummation the great-hearted prelate, immediately after his return to Rome, had urged upon Pius IX the establishment of a Pontifical American College, which, as he fondly believed, would end in the perpetuation of a truly Roman spirit among the clergy of the United States. The writer from whom I culled the above facts adds: "Pio IX welcomed this suggestion, and to no man so much as to Mgr. Bedini was the actuation of the project due." (Dr. Parsons.)

The author of the article in the first volume of the Catholic Encyclopedia (Dr. Brann) takes the position that Archbishops Hughes of New York and Kenrick of Baltimore were the leading spirits in supporting the idea of Pius IX for the founding of an American College.

In 1854 the American bishops present at the declaration of the dogma of the Immaculate Conception expressed to the Vicar of Christ, Pius IX, a wish that such a college be founded

and take rank with the other national colleges.

The encouragement met with from the Sovereign Pontiff on this occasion eventuated the following year in a *resolution* passed in the Eighth Provincial Council of Baltimore, held May, 1855, appointing a committee of three to report on the subject of such an institution in Rome. Bishops O'Connor of Pittsburg, Neumann of Philadelphia, and Dr. Lynch, Administrator of Charleston, were named.

This was the final impulse which sent the idea of an American College into every congregation in the country and aroused enthusiasm everywhere. In his circular to his clergy the Archbishop of New York writes, appealing for the necessary funds, December 2, 1858:

"What would have become, according to all human views, of the Church of God in various countries, if, in their day, our glorious ancestors had not provided for the training of priests in different countries of Europe; but especially at the very fountain of Catholic life itself (*"Quella Roma onde Cristo é Ro-*



*mano*")? If the lamp of faith has been kept unextinguished during three hundred years of persecution by the powers of the largest empires of the world, we are indebted, according to human appearance, to the colleges, English, Irish, and Scotch, which our ancestors founded many centuries ago, either in Spain, France, Belgium, Germany, Italy, or other Catholic countries of Europe.

"From these seminaries came forth, in the darkest hours of persecution, those great, learned, and holy men who have sustained and adorned the Church of Christ. Even at the present day all Catholics with unanimous accord recognize their obligation to that wise and charitable foresight of our ancestors in establishing colleges, and especially in Rome, for the education of a future holy and enlightened priesthood."

Such is the genesis of the American College idea.

#### THE RAISING OF FUNDS FOR THE WORK

Funds for the execution of the great project now had to be supplied, and to appreciate what

was done by the struggling young Church in the States we should bear in mind that fifty years ago we were even in New York appealing for and receiving aid from the Propagation of the Faith at Lyons (to which New York was able to send last year \$70,000, thank God).

Pius IX had purchased, at a cost of \$42,000, as already recited, the building and placed it at our disposal.

The prelates of America were not to be outdone by the great-hearted Pontiff in generosity, and collections were taken up in several of the dioceses for the purpose of fitting the Via dell' Umiltà end of the block for the use of students and meeting other needed expenses.

The province of New York, in response to the appeal of the Archbishop above quoted, contributed \$20,000, and other provinces of the country their quota, making in the aggregate \$50,000.

It is well to emphasize the fact here that this was not to pay for the building, but only to equip it.

## THE FORMAL OPENING OF THE COLLEGE

We now come to the event in the College history which is of more concrete interest to us its children.

It was opened December 8, 1859, by Cardinal Barnabo, Prefect of the Propaganda, accompanied by Mgr. Bedini, Secretary of the Congregation, and thirteen students (McGlynn, Seton, and Parsons of New York; Meriwether of Charleston; Riordan of Chicago; Corrigan of Newark; Poole of Savannah; C. Northrop of Charleston; O'Neil of Albany; Zingsheim of Alton; Gibney and Cassidy of San Francisco; the first four had already been students in the Propaganda or other seminaries—the rest were entering a seminary for the first time).

The functions of acting Rector were discharged by Dr. Bernard Smith, O.S.B., Professor of Dogmatic Theology in the Propaganda, until the arrival of Rev. Dr. William McCloskey of New York, March 3, 1860.

"The entrance," writes one of the first thirteen, "into their new habitation was appro-

priately made over the threshold of the Church of the College, that little gem of a sanctuary which for centuries the Romans have known as the 'venerable church dell' Umiltà.' His Eminence the Cardinal Prefect, seated on a throne at the epistle side of the high altar, at once announced that another was then added to the list of Pontifical Colleges. The Litany of the Saints was chanted by the Choir of the Propaganda. Cardinal Barnabo pronounced a discourse which was couched in terms of the usual Roman simplicity. Benediction of the Blessed Sacrament terminated the memorable function, and the Collegio Americano del Nord entered on a career which has brought so much glory to God and salvation to so many souls during those fifty years."

The inauguration was simple, it is true, and humble, but the Pontiff of the big heart, the child of whose hopes it was, would set a seal upon its beginning which would give it *éclat* equal to any of its fellow foreign colleges in the Holy City.

On the feast of St. Francis de Sales, Jan-

uary 29, 1860, His Holiness was pleased to visit the young College in grand gala, where he offered up the Holy Sacrifice in its beautiful church. To commemorate the event a tablet . . . was put up. The American episcopate was represented on the occasion by Bishop Bacon of Portland, who delivered an address of thanks to His Holiness, to which the Pope replying said, that "the chief energies of a successor of St. Peter had ever been directed toward the propagation and the preservation of the Faith in every part of the world, and that his predecessors had ever thought that the great end could be furthered by no means so efficacious as the creation of Roman colleges for all the ethnological and linguistic families which form the Catholic Church."

#### THREATENED FAILURE FOR WANT OF FUNDS

But the young institution so auspiciously begun was, within seven years, threatened with financial disaster. What the cause of this was is not far to seek. No endowments had been provided. The College was dependent for its

entire support on the pensions paid by the bishops or by the individual students. The bishops at that time, it must be borne in mind, were poor; and to pay the traveling expenses of a student to and from Rome, as well as his pension, was a drain on the diocesan resources which few bishops could afford. Some students defrayed all these from their private funds, but these were few. Hence the total number was always below what is required for the successful maintenance of any institution dependent solely on personal pensions.

The writer recalls that at his entrance in 1866 there were only twenty-eight students.

Accordingly the Rector, Dr. McCloskey, appeared before the prelates of the country, then in session at the Second Plenary Council of Baltimore in 1866, to plead more active interest in the College on the part of the Catholics of the United States. As a result, Archbishop Spalding of Baltimore and Bishop Wood of Philadelphia issued a joint appeal to the prelates of the country to come to the rescue. . . .

The Rev. George H. Doane, Chancellor of the Diocese of Newark, was chosen to carry into effect the plan outlined in the circular. Within a year Father Doane's efforts were crowned with singular success. Archbishop Corrigan, in a letter to Mr. Frelinghuysen, dated March 4, 1884, gives \$150,000 as a result of the collection, which included the endowment of several burses, and other large contributions.

The memory of Mgr. Doane should be dear to every student of the College. When he visited us in 1868 the students presented him with an engrossed address and a set of gold oilstocks and a gold pyx as a small token of their appreciation.

This collection, it would seem, should have placed the College beyond the need of further appeals. But it became necessary in 1877 for the then Rector (Dr. Chatard) to canvass many of the dioceses of the States for aid for the College, which each year showed an increasing deficit on its ledgers. He met with considerable success.



THREATENED CONFISCATION OF COLLEGE BY  
ITALIAN GOVERNMENT

The next trial which came upon our Alma Mater was more grave than any peril which had yet threatened it. It came from the politico-religious condition of Italy.

In March, 1884, a cablegram from Rome, received by Cardinal McCloskey, informed his Eminence that the sale of the College property by the Italian Government was imminent. Briefly it came about in this way:

“The law of 1866 compelled the sale of Church property held in mortmain throughout Italy. The law of 1873 was an application of the law of 1866 to the city of Rome; its effect was to force the conversion of ecclesiastical property into securities of the Italian Government known as *rentes*. The Propaganda, of which the American College was a dependency, had contested the application for ten years in the courts” until in February, 1884, “the Court of Cassation, the tribunal of final appeal, ren-

dered a decision that the property of the Propaganda should be sold."<sup>1</sup>

When the cable despatch arrived, March 3, 1884, President Arthur happened to be in New York. At the desire of Cardinal McCloskey I accompanied, as Secretary to His Eminence, and as being personally acquainted with General Arthur, Coadjutor-Archbishop Corrigan for the purpose of calling on the President in the Fifth Avenue Hotel. His Excellency received us most kindly, and after hearing from the Archbishop the statement of the case, promised to do all in his power to save the College.

The same day His Eminence addressed to the President a letter praying for Government interference.<sup>2</sup> This letter was the first of a series of eighteen communications on the subject between Cardinal McCloskey, represented by Archbishop Corrigan, President Arthur, Mr. Frederick Frelinghuysen, Secretary of State, and Mr. William Waldorf Astor, American Minister at Rome. All this corre-

<sup>1</sup>Extract from the letter from the American Minister to Rome to the Secretary of State. March 15, 1884.

<sup>2</sup>This letter is given, with the other correspondence on the subject, in Chapter VI of this History.

spondence was made the subject of a Presidential message to the House of Representatives, Forty-eighth Congress.

The prompt and friendly action of our Government in the matter will ever be borne in grateful remembrance by the American Hierarchy. The first appeal to the President was received by him on March 4th; on March 29th the cause was won. . . . Thus passed away the darkest cloud that had hung over our beloved Alma Mater, and I trust it will be the last.

It is a matter for congratulation that one of the first and the most distinguished of her alumni was so largely instrumental in bringing to a happy conclusion this crisis of the College, my illustrious predecessor, Archbishop Corrigan, acting for and in the name of his eminent chief, Cardinal McCloskey.

RAISED TO THE DIGNITY OF A PONTIFICAL  
COLLEGE

From this time forward the courses of events in the College history began to run smoothly.

By the Brief *Ubi primam*, October 25, 1884,

Leo XIII raised the American College to the dignity of a Pontifical College.

The number of its students, which had run as low as fifteen at one time, began to increase steadily until to-day they count one hundred and thirty-two, and enjoy the prestige of being the largest foreign college in the Eternal City, and stand second to none, if not leaders, amongst Roman colleges in scholarship.

#### THE COLLEGE INCORPORATED

That the institution might legally inherit, sue, and be sued, etc., it was incorporated, March 18, 1886, by the General Assembly of Baltimore of the State of Maryland; the legal title of the College being "The American College of the Roman Catholic Church of the United States." The incorporators were James Gibbons, Archbishop of Baltimore; Patrick J. Ryan, Archbishop of Philadelphia; Michael A. Corrigan, Archbishop of New York; and John J. Williams, Archbishop of Boston.

The act of incorporation recites at length all

the rights, privileges, duties, objects, etc., of the College.

#### THE RECTORS OF THE COLLEGE

In the half century of its existence the institution has had six Rectors, all of whom are still living, except one, the lamented Mgr. Hostlot.

No better evidence of the efficiency of this *generatio Rectorum*, of whom we gladly say *benedicetur*, need be sought than the fact that all five have been raised to the episcopal rank; four of them ruling over flourishing dioceses, the last but not the least holding with firm hand the helm of what Archbishop Hughes called the most important element in the progress of the Church since the appointment of the first bishop of the United States.

Each of his predecessors has left some more or less permanent mark of his administration on the institution.

The third Rector purchased the first villa owned by the College, which was afterward sold by his successor, Mgr. William O'Connell,

who purchased the splendid country home, the Villa Caterina at Castel Gandolfo.

But no one will question the fact that with the present energetic Rector, Bishop Kennedy, began the second spring of our Alma Mater.

Without his action in securing the Piazza Pilotta portion of the premises it would have been impossible to house even half the number of students now within its walls.

Not only has he extended the College accommodations, but he has done what was no less needful in enlarging the villa to double its original capacity, and adding a beautiful chapel and hall.

He has, besides, secured by his own unaided efforts a fund of \$100,000, which is now safely invested, as the Kennedy Building Fund, for a future new College.

This, with the funds in the hands of the treasurer of the Board of Trustees, places the institution on a sound financial basis.

Thus has the long winter of discontent passed away, and the spring that so auspiciously dawned five years ago is fast ripening

into a perfect and, let us hope, a perpetual summer for our beloved Alma Mater.

One word in conclusion to my young friends, the present students of the College.

Of the 764 men who have entered these hallowed precincts, 523, or 68.5 per cent., have passed out of its portals as priests of the living God; six of whom became archbishops and eighteen became bishops. Of all these, so far as I know, not one has ever forgotten the loyalty learned here as due to the See of Peter. They have had their trials, but like well-disciplined soldiers they have gone wherever their generals ordered them, many to far-off regions, to become pathfinders for the Faith, to distant outposts of civilization, exposed to temptations such as only the priesthood knows, often with no eye but God's to see them, no voice but God's to cheer them, no hand but God's to stay them, fighting as brave men fight for their very lives, to keep the Faith once delivered to the saints. And when the end was come, and the word was passed to change the guard, their Captain, Christ, found them wounded, per-



haps, and gory, but their honor white, their faith and their flag triumphant, and their souls safe in the arms of Jesus for evermore.

My young friends, may a like record be yours at the close of the next fifty years.

THE INFLUENCE OF ROME<sup>1</sup>  
IN THE FORMATION OF THE AMERICAN CLERGY  
BY MGR. WILLIAM O'CONNELL,  
ARCHBISHOP OF BOSTON

PAPER READ AT THE JUBILEE ACCADEMIA OF THE  
AMERICAN COLLEGE, JUNE 12, 1909

TRANSLATED FROM THE ITALIAN

"Sanctificabisque annum quinquagesimum . . . ipse est enim Jubileus" (*Lev.* xxv. 10).

AGES of glory enfold the city of Rome in a splendor of greatness and magnificence. Its monuments, the expression of human genius, are not of yesterday; their genial creation and daring erection is lost almost in the twilight of civilization.

To celebrate a cinquantenary in Rome, then, seems a very modest task. What, indeed, are

<sup>1</sup>Printed in "Rome" July 3 and 10, 1909.



MOST REV. WILLIAM H. O'CONNELL, D.D.  
*Archbishop of Boston, a former Rector of the College*



fifty years in the face of the centuries of greatness which Rome boasts? But if fifty years constitute a very brief period in the history of the Eternal City, yet they rise to the operative fecundity of centuries by reason of the sublimity of their meaning; and in the name and in the glory of this signification a brief cycle of years, even a cinquantenary, may well be celebrated even in Rome.

It is with this idea that we have solemnly gathered to celebrate the foundation of our College in Rome, to examine and make known the deeps and the heights of its meaning.

What concept, ideal, scope, inspired and guided the Pontiff in the erection of this College for the welfare of America, for the glory of Rome?

We can at once discern in this generous act, in this noble deed of the Pontiff, the instinct of maternal love, which Rome—established as center, heart, and life of the Catholic world—feels for all nations. When Jesus Christ conferred on Rome, in the supernatural order, supremacy over all the peoples of the whole

world, He created and developed in her heart the flame of maternal love.

The mother, throbbing with ardent love, watches over her children from the first moment they smile at the light. She continues her work of maternity, giving the child for nutriment her own blood under the form of milk, thus communicating to it something of her own substance. She follows with an eye of love the development, growth, strengthening of every single part of the little body, rejoicing immensely and finding her joy therein. She trains her child to take its first steps, supports it with her hands lest it fall, teaches it to walk erect and easily. Thus Rome—most loving mother of all the faithful—makes provision for the welfare of her children immediately they are born to the life of grace; feeds them providently with the milk of faith; teaches them to walk in the right way, supports them and guides them; loosens their tongue to the language of heaven; delights in their spiritual progress; puts before the eyes of their soul the divine Model, Jesus Christ, and

teaches word for word the good tidings, the heavenly message, left as a sacred heritage to the nations, and which is to guide them to the attainment of the full maturity of their forces.

Let us take a glance at the civilized nations which are called and may be called Christian. To whom do they owe those principles of law, those concepts of order, which form the foundation of their constitution and life, which mold and summarize all their origin? They knew naught of the benefits and splendors of civilization; they had no understanding of a society bound together by common ties; they were ignorant of the secret of organization.

It was the missionaries who, in the name of Rome, caused the sun of civilization to shine upon them, who made the Christian moral virtues, the elements of greatness and strength, spring and blossom among them. It was the holy monks, with their institution of the religious community, who taught them the method of government. It was the bishops and the abbots who revealed to warriors and

conquerors the secret of founding a civilized state.

It may be affirmed, without fear of contradiction, that the nations who glory in their energies and in their power, in as far as these forces are the result of ethical law and moral principles, owe their civilization, their power, and their glory solely to the Church, to the Rome of the Popes. But the nations have not always repaid with gratitude the benefits they have received—immense, inestimable benefits!

Thus, when in the sixteenth century insurrection broke forth and raged in the religious field—an insurrection which was foolishly called reformation and which was a deep wound in the heart of civilization—some of these nations rebelled against their mother, Rome; against her who had watched their cradle, who had taken them lovingly to her bosom and put them on the way of civilized life, progress, and social prosperity.

Rome, to her immense sorrow, saw her children torn from her side by millions. As a



mother she weeps. But God is to console her; God wipes away her tears.

Who is this with his fragile wooden bark plowing for the first time a never-plowed ocean, exploring amid endless perils new coasts and unknown shores, searching daringly for new lands and new skies? It is a great Italian, on whose brow shines the light of faith and of science. It is Christopher Columbus, who goes to discover and does discover a new world. And this new world is to be conquered by the Faith; and this conquest is to be for the Church a large recompense for the children of whom she has been orphaned, of all she has lost in the Old World; nay, it is to be a gain surpassing by far the loss she has undergone.

In the new land, under the new sky, many are the souls that are born again to the life of grace; many the children who call the Catholic Church by the sweet name of mother. It is a fervid and rapid crescendo of love and faith for Rome; a road leading to Rome through the centuries.

But in the nineteenth century the Catholic

religion spreads to every corner of America; it flies from victory to victory, from triumph to triumph; it gathers under the shadow of the victorious standard of the Cross armies of souls. The development of Catholicism in America during the last century is prodigious and marks a glorious age in the history of the Church.

Who can fail to see in this fact the fulfilment of the prophecy of Jesus Christ—“*Portæ Inferi non prævalebunt?*”

The New World once opened, numerous children of the European nations cross the ocean and touch the distant shores of America in the hope of finding there what they have failed to find at home. Waves of men run on the waves of the ocean and hurl themselves on American soil. And this wave of emigration, continuous, overflowing, in the course of a century has made our nation great until it has now taken the place that belongs to it.

In the beginning the Catholics belonged to the needy ranks of the poor; because they had been driven by the hard conditions of misery

to become exiles and try the enigma of emigration; but if they were poor, they were courageous, strong and lusty laborers; because it is not the rich and the idle who emigrate, but only the strong, the daring, the laborious, who ask the smile of fortune for their love of work and their perseverance and ability at it. In the formation of our United States, the Catholics, by Divine Providence, lent their efficacious aid. They were, it is true, in a minority; but as men of order, of high morality, of intrepid daring, they gave proofs that they were inferior to none; and with their spirit of loyalty they won and secured for the new nation the nobly conceived law of liberty.

From that day liberty of worship in all its extent and sincerity has shone in the Constitution of the United States; because the law of liberty, profoundly understood, exists and triumphs in the soul of the young nation.

The Church needs but liberty; and only the malice of men and the jealousy of rulers can allege that the Church abuses this right; only these can thwart the progress of the Church;

only these can oppose the development of her divine mission. And since with us true liberty is not opposed, Catholicism in a hundred years has been able to progress rapidly and widely; and this progress stands out as one of the greatest triumphs registered in ecclesiastical history.

In old Europe heads of States time and again in various ways have more or less bound the Church under the pretext of protecting her, and have made her the victim of political hypocrisy; but in young America no chain, no yoke is put upon the Church.

The ecclesiastical authority exercises its activity in the most ample liberty, amid surroundings where liberty is no vain word, but the reality and the incarnation of an idea. The seed has been well sown; it has blossomed wonderfully; it has produced excellent fruit.

This liberty which we enjoy is a gift which Divine Providence has bestowed upon the American Church, for which we should cherish in our hearts the most lively gratitude.

In the land discovered by the great Ligurian

the bishops have direct communication with Rome; and Catholic Rome is able to direct and govern the American Church without the intervention of the Powers; the bishops are free, they do not depend at all on the State, they are real and great authorities. In ecclesiastical doings and questions the State can not intervene, and in fact it does not intervene.

The American State binds no arm in chains, which—even were they of gold—always impede the free development of the action of the Church.

Under the ægis of this liberty it was natural to expect a great development in the field of the Catholic religion, and the expectation has been splendidly crowned by a consoling and cheering success. When it is remembered that a century ago throughout all the United States there was but one bishop, having his See in Baltimore, with a few thousand Catholics, scattered here and there, and grouped in Boston, New York, and Philadelphia, one is amazed and thrilled at the sight of such a flourishing harvest of Catholic souls to-day.

After the consecration of the first bishop, Catholicism began to emerge in new splendor, began to gain ground. Suffragan bishops were created, who displayed great zeal in the diffusion of Christianity. To our consolation, to our holy pride, we can claim that of the seventy millions of inhabitants one-fourth are Catholics, and that there are many cities, one of which is Boston, where Catholicism reigns in the hearts of the majority of the citizens.

It must be admitted that the first missionaries who went to evangelize the new nation did not possess a lofty degree of scientific culture, but at the time this was not called for, was not necessary, because their mission was to be among the humble classes of society, among the tillers of the soil, the miners, the railroad workers. What such really needed was virtue and zeal, and the first missionaries who came to us from strong and Catholic Ireland brought with them the faith and zeal of their St. Patrick, and with this faith and zeal they performed prodigies of apostolic work. Another thing needful for the missionary,

the first pioneer of civilization, was physical strength, because he must undergo immense labors, traverse vast regions, and perform toilsome journeys under the fierce rays of the sun, and under the fury of terrible rains; his brow was ever dropping perspiration, and his clothes were covered with the dust of many journeys.

The French missionaries joined with the Irish, and both, while infusing love for Jesus Christ into the hearts of the people, at the same time infused love for His representative on earth, the Roman Pontiff.

But if temples were being raised to the Lord, if the divine worship was flourishing, scientific culture did not shine with great brilliance in the schools, not indeed through the fault of those who founded them, but on account of the circumstances and conditions of the time.

In truth the Catholics of those days were poor and were not able to provide for the education of their children. It was easier for them to earn their bread by the instruments of their trade than by the pen, and few there were



among the Catholic youth who could put themselves on the road to the exercise of a profession, or to enter on the way of the sanctuary which leads to the priesthood. There was an idea of opening a seminary, but it was not easy to find teachers who could worthily break the bread of knowledge for students. Those schools were indeed a source of activity, a fount of zeal, but the instruction given in them was not of a high grade, sufficient though it was for the mentality of the people at the time.

But with the development of the national wealth, with the new ideals toward a goal of intellectual greatness, with the new aspiration for glory, the desire for higher education sprang up strong in all breasts; and then the need was felt of a cultured clergy who should raise themselves by their learning above all classes of the intelligent and studious.

And now we see a number of youths, aspirants to the priestly dignity, specially favored by Providence, coming to Rome, and received as alumni in the College of the Propaganda, that fount of ecclesiastical culture whose

waters have flowed over the whole world. They came here to enjoy the privileges of that lofty and profound culture which Rome alone can give.

In this band of alumni there were two who after finishing their studies and returning to America gave a new and vigorous impulse to the intellectual, scientific, artistic, and moral movement. Like luminous stars they made the American sky resplendent with the light of ecclesiastical learning; it was they who opened the new field of sacred culture. With the keenest zeal they united the most profound knowledge—zeal and knowledge imbibed at the virgin and inexhaustible fount that flows from the summit of the seven sacred hills. They possessed in the highest degree the culture of Rome, and like eagles they soared above all others.

These two glories of whom I speak are Spalding and Kenrick, both of whom died while Archbishop of Baltimore. Erudite and virtuous as they were, their elevation to the episcopate was but natural, and

they became recognized as the greatest leaders in the ecclesiastical field in the United States.

From the moment these two suns appeared the American clergy felt an impulse to fruitful study, to the attainment of the science which the new conditions demanded. And thus to Rome was due the intellectual movement in America, to Rome which enriched with its lofty culture the minds and hearts of our young alumni of Propaganda.

Before the return to America of Spalding and Kenrick the Protestant clergy held their heads high, making show of a culture which they really did not possess; they looked down on the Catholic clergy, held them as of no account, described them as ignorant and destitute of all religious and social prestige. But the two brilliant alumni of Propaganda, by their learned and eloquent preaching, by their publication of learned volumes, raised the humbled dignity of the Catholic clergy, raised it to the height to which it was called, and shed luster on the faith and science of Rome.

Inspired by these two great men, numbers

of youths yearned for the sacred glory of the priesthood; they were born to the life of the sanctuary as the flowers bud forth under the beneficent dew of the morning. They turned their eyes to Rome, where such a treasury of wisdom is preserved, where the light shines with such brilliance; they crossed the ocean and took the road to Rome and, like birds in their nest, they folded their mystic wings within the shadow of the College of Propaganda.

These pilgrims of ecclesiastical science increasing every year in number, the angelic Pius IX, in the vision of a radiant future, conceived the idea of having a college erected in which the students of the New World might be gathered together, of providing them with a house of their own where the alumni, while preserving their national character, might be transformed as regards faith and knowledge into perfect and authentic Romans.

December 8th in the year 1859 marks the great event, and glorious indeed is this date for the American Church, because it assured for it all that is attainable in culture and science.

We hail with joy, after fifty years, the radiant dawn of that historic day!

The erection of this College was a necessity. The greater the distance from the center, the greater is the diminution of centripetal force. Thus, studying and living far away from the center of the Faith, there arises the danger of lapsing from the sound traditions of sacred teaching; and this danger might be rendered greater in the minds and hearts of our young men by that innate spirit of liberty which borders on independence.

From this point of view emerges the full importance of the foundation of an American College on Roman soil; because this College reaches the splendor of a lofty significance, of a sublime ideal; it becomes transformed into the link which unites the clergy of America to the Holy See; the youths educated here remain steadfastly attached to the rock of the Vatican.

Where commerce flourishes and industry triumphs, and where the one and the other occupy the minds and the hearts of men, science can not shine forth in all its splendor,

because the spirit of commerce is naturally contrary to the spirit of intellectual culture; and hence in the new country, especially at the beginning, it was not possible to hope for the erection of seminaries of culture of the highest order.

When a school is opened in Rome teachers are easily found who with special knowledge unite didactic fitness, a necessary requisite for the office of teaching; but elsewhere the selection of teachers is rendered somewhat difficult by the dearth of true and safe men of science capable of adding honor to the glorious title of professors.

Add to this that in Rome there is an enthusiasm for study. Under the stimulus of illustrious masters, luminaries of science, young men study with love, almost with ecstasy, and a youth attains, in less time and with less labor, the possession of a degree of knowledge and culture that could not be attained elsewhere after long years of study and no little toil.

I appeal to the alumni present who have now become zealous and intelligent apostles in

America. Do you not remember with what love the pages of the learned books were turned here? Do you not remember with what ardor one studied theology with the scholastic method under a Satolli, philosophy under a Lorenzelli, history under a Galimberti? Do you remember the great, ardent enthusiasm that was within us while we were inside the walls of the school? The school was joy for us and happiness. How we used to hang on the lips of those apostles of ecclesiastical science from which flowed the streams of knowledge, and how we soared aloft with them toward the radiant light of truth!

The Roman method of imparting and acquiring knowledge is praiseworthy in every respect. Here in Rome there is no question of exerting a mechanical effort of memory, but rather of attaining possession of the knowable with the open wings of the intelligence, with the high purpose of understanding well what is learned.

I remember how there arose in us the desire to know profoundly the secrets of ecclesiastical science, and to make ourselves masters of them.



The scientific atmosphere that enveloped them was admired and savored by us; and thence emerged the first impulse to study which gave the intellectual bent of our whole lives.

The man who studies in Rome does not stick, if I may say so, at the details of knowledge; he does not content himself with reading small manuals: he feels impelled to the contemplation of broad views, of spacious scientific horizons.

Then, again, it is to be remembered that youths from all parts of the world come to Rome to study. All these offer one another reciprocally and unconsciously an element really of special study and varied erudition. Elsewhere the student has beside him another student of the same region, while the Roman student finds himself brought into contact with youths of all nations and all races from the East and the West, with different traits, and bearing with them a varied and characteristic note.

Each of them has a gift which the other does not possess, but each of them may enrich himself from these multiplex and divers prerog-

atives which are to be found in his multiform school-fellows, as the busy bee sucks the vital sap of all the flowers for the making of honey.

Here in the generous and brilliant rivalry of study the student has to think of gaining a victory, not over a fellow-student of the same region and race, but over youths belonging to all the nations, and the best and choicest intellects of those nations. And this scientific contest between all the representatives of the various parts of the world is a source of efficacious stimulus to hard study; it sharpens the wits, it refines and strengthens the intellect.

And here the American alumnus, transformed into an authentic Roman, better understands the characteristic note of the Catholicity of the religion of Christ; has a better idea of the universality of the Church; and his nationality, of which he is proud, is no longer in his mind as something isolated and privileged, but takes the place that belongs to it in the bosom of the universal Church. Gradually and insensibly comes the destruction of what is often a cause of serious discord, that pro-

vincialism professed by those who, educated at home, in small centers, have ever before their eyes the narrow horizon of the domestic roof. Here one begins to have that noble sentiment of universal charity which is proper to Rome and which the priest must feel for all, since all are children of the great Mother, Rome.

Unlike politicians who exalt their own nation, and to glorify it are ready to humble the others, the priest must love every region, every corner of the earth, because everywhere there are souls to be led to God, because we all form and should form one and the same family whose adored Head is Jesus Christ.

And if there is one nation more than another which has special need of this spirit of universal fraternity it is America, for in the formation of its population the peoples of the whole world have contributed their generous share.

And the son of America, having completed in Rome his scientific and moral novitiate, returns to his own country a cosmopolitan in mind and heart, in thought and sentiment; he

brings with him as a choice gift to his nation the spirit of universal solidarity which he has acquired in Rome.

He who has lived in Rome, he who has acquired the possession of that spiritual Roman-ness and *of that faith wherewith Christ is Roman*, is in a position to understand the Americans better and more easily, better and more easily to educate them and train them for the attainments of that glory to which the destinies of the young nation are calling it. Besides, separation from one's country is a blessing; it is an advantage to live away from it for a time. The man who leaves his country to live in other climes for a noble scope becomes more a man, more a soldier, disciplined and strong.

Here the youth, far from the cares of his family, from the caresses of his parents, is more free to dedicate his mind to sacred science and his heart to the priestly virtues. Even during his hours of recreation he may widen his field of culture. In his walks he visits the museums which are the richest and most beautiful in the

world; he has before his eyes those monuments which are to be found only here; he is thrilled before the great works of art, the masterpieces of genius.

Without study he learns the movements and the history of art, learns to recognize the genius that has produced an artistic work; he cultivates his mind, he refines it in the contemplation of the beautiful that lies around him in the museums of Rome, in her beautiful churches, in those wonderful basilicas of hers whose soaring domes rise like souls in prayer to heaven.

And if the opportunity of seeing, contemplating, and savoring so much that is choice and beautiful, so much revelation of genius, such a display of artistic beauty, means a great deal for the European, it means far more for the American, because owing to our youthfulness as a nation we can not have in America ancient traditions of art, and therefore we can not have those monuments that rise in Rome.

Nor is this all. For here you contemplate something that is superior to all works of art;

here you are surrounded and devoutly fascinated by the memories of the saints.

Here every street, every piazza, every corner holds a memory, a shrine, a column, that brings before you the thought of the heroes of virtue, the holy confessors, the holy martyrs, the holy priests, the holy bishops, the holy pontiffs.

Here we can kneel before the urn that contains the sacred remains of St. Aloysius Gonzaga to beg for purity of heart; before the tomb of St. Philip Neri to obtain zeal in the apostolate; before the tomb of St. Ignatius Loyola to temper our souls and acquire the strength necessary for fighting the battles of the Faith.

Moreover the young man, in his holidays, may become a pilgrim at the most celebrated sanctuaries. In a few hours he can be at Assisi, the mystic city, and venerate the tomb of the Seraphic *poverello*, and there he will see the budding of the flowers of humility and poverty, virtues that are so necessary to conquer pride and destroy inordinate attachment

to riches, which all admit constitutes a grave danger for our beloved nation. In a few hours he can be in Bologna and venerate the tomb of St. Dominic, and there prostrate on his knees he will beg for burning zeal for the conversion of the erring. He can push on to Milan and kneel before the glorious tomb of St. Charles Borromeo, and at the resting-place of that great master of priests he will obtain the ecclesiastical spirit which is the force and the life of the priesthood. But more than by aught else the heart of the young man will be transformed into the heart of an apostle by living so close to the Chair and Tomb of the Prince of the Apostles.

This closeness kindles more warmly in his heart love for the Pope, deepens his veneration for him. And sincere and firm attachment to the Vicar of Christ is very important for America; it is what the dew is to the flowers, what the sun is for nature, what the compass is for the ship; it is the animating force, it is life.

The young levite who lives in the shadow



of the Vatican feels his breast inflamed with such a flame of devotion for the Vicar of Christ that it will ever burn there so bright and strong that neither time nor distance can quench it.

The alumni of this College are the vanguard of the propagators of the strong attachment which should be felt for the Holy See. They leave Rome carrying with them the torch of ecclesiastical science; but they carry, too, the flame that burns for the Papacy, and with this flame they kindle love in men's breasts for him who represents God on earth.

America must be grateful to the Pontiff for the noble gift of this College. Face to face with the innumerable blessings that have flowed from this institute, sacred to faith and science, America raises a hymn of gratitude to the Pontiff. And while America thanks, Rome smiles and looks with the eyes of a mother on the alumni, bishops and priests assembled here, who have come back again to sit by her side and taste the sweetness of her maternal embraces.

And now by this road which has been opened between America and Rome, well defined, spacious, and beautiful, flanked by faith and by hope, lit with the rays of charity, by this road shall pass the sons of the young nation coming to contemplate their Mother, coming to enrich themselves with knowledge; and afterward, comforted and blessed by her, with their minds stored with choice learning and their hearts full of zeal, by this road they shall return to their dear country to spread the light, to perform good works in the exercise of their priestly activity.

By this road streams of men, priests and laymen, shall go and come; streams of thoughts and affections, of ideas and sentiments, from the immense shores of ocean shall touch the banks of Tiber and from the banks of Tiber flow back again to the shores of America.

Barriers removed by faith and distances by love, the heart-beats of America and Rome shall be heard as if they were side by side, palpitating in unison, in the one harmony of a common ideal: love of fatherland, the salvation

of souls, the glory of the Pope, the triumph of Christ.

We are celebrating with joy the cinquantenary of this College, and our enthusiasm must be all the greater when our thoughts dwell on the painful trials that shadowed its young days! Yes, during those fifty years this College has passed through difficult moments; not always have the roses embowered it; but often it has been surrounded by the thorns of sorrow. Dark clouds have risen above it, darkening its calm horizon. And we who have been Rectors know of its pains, its doubts, its grievous discouragement, and we have gone through hours of great distress fearing lest all the fair hopes conceived for its future were destined to be shattered.

But now the clouds have melted away, the horizon is calm again. Its foundations have become so strong that its life is secure; it has taken its place in Rome and in America. With the increasing number of the bishops and priests, alumni of this College, who shine in the firmament of America as suns by their

intelligence and their zeal, there is no room for doubt as to its future. And this year, on attaining the historic date of its cinquantenary, it is in a better position than ever before for the attainment of its noble goal.

And now all of us who are assembled here, alumni and young levites, priests and bishops, princes of the Church, the representatives of the highest authority on earth, let us raise up from the bottom of our hearts a hymn of thanksgiving to God for having blessed and fructified the youth of this institute and preserved it from the dangers that threatened its existence.

Nor must we let oblivion fall on the beloved memory of the angelic Pius IX, who with a heart full of affection for the new nation, showed his munificence to it by this noble and sublime gift. And let us not forget Leo XIII, who honored this College with his high protection and conferred on it the glorious title of Pontifical Seminary. And let us offer our tribute to the Pontiff, gloriously reigning, Pius X, who has so deeply at heart the des-

tinies of America. He feels for this institute a warm and paternal affection; he looks upon it with an eye of love, because he sees in it the connecting link between Rome and America, which, although the youngest of nations, has ever showed a special attachment and veneration for the Head of the Church, and gives proofs that it will be a great force for the Church and the Papacy.

Yes, let us offer our tribute to Pius X, who loves with an ardent love the distant land and, just as if it were next to him, blesses it, and with his blessing confers on it the fairest augury, nay, a source of certainty that our young nation will fulfil its glorious destiny.

### THE COLLEGE: ITS ALUMNI<sup>1</sup>

ADDRESS BY REV. DR. E. A. PACE, OF THE CATH-  
OLIC UNIVERSITY AT WASHINGTON, D. C.,  
DELIVERED AT THE JUBILEE ACCADEMIA,  
JUNE 12, 1909

**A**LMA MATER has a right, and even a sacred duty, on this day of her Jubilee, to open the records whose pages she has so lovingly

<sup>1</sup>From "Rome," July 19, 1909.

inscribed for fifty years. While every one of us is familiar with the career of those who were our comrades here or our co-laborers in the ministry, the College alone, as a living institution, holds in unfailing memory the name and the deeds of each and all her sons—and she, the tender mother, cherishes with an equal affection those who were her first-born and those who are the latest. To our eyes, indeed, the material record may seem to fade as we go back to the earliest entries; but in her affectionate remembrance there is no dimness nor aught of the effacement with which time blurs the tracing of human hands.

So to-day she looks with maternal pride upon the life-course of her children, of those who have been raised to high office in Holy Church, of others who have been charged to teach the youth of our land the sacred truths imbibed at the fountain-head, and of the larger number still who have held in their several dioceses positions of honor and of trust. Of all these and of the distinction they have won she is justly proud; and we, her younger sons,

right gladly offer to her and to them our hearty congratulations.

Yet the brilliance of these and of their success can not conceal from her retrospective glance the work that has been done, quietly and dutifully, by the hundreds whose noblest title is that they are Roman students, that their intellectual life owes its depth, its breadth, and its refinement to their Roman education, and that their spiritual life is but the living out, amid other surroundings, of the life they led in the College. To have been the *adolescentes delecti*, to have been educated here *in spem diocesium nostrorum*, and finally to have it said by the Vicar of Christ, "*Utilissime sese exercuerunt in omni sacri ministerii genere*"—these are in themselves marks of distinction which only the graduate of Rome can wear, but which each and every graduate may and must wear with feelings of righteous exultation.

But it is not a feeling that finds its best expression in words; it is no empty sense of fortunate superiority that prompts vain-glorious action. It is rather the conviction that by the



very fact of his Roman education he has accepted an ideal which his life must realize, has consented to be judged by a standard higher than would have been set for him elsewhere; in a word, has undertaken to show forth in his personal career the characteristic qualities which the Holy See would have in every member of the Catholic priesthood.

The spirit of service, because the work itself is the best worth doing; the spirit of reverence for law, because it is the ordinance of God through His chosen representatives; the spirit of calm, self-possessed adherence to the path of duty, because it is the path of life—such a spirit, especially essential to every priest, rises up with peculiar strength in the soul of the Roman graduate.

And that strength comes from the fact that he has formed his idea of the Church and of its divine organization, not simply by the study of books nor through foreign report as of something far removed, but by living for years at the foot of the Fisherman's throne, by feeling in a more intense, because more immediate,

way the vital impulses that issue unceasingly from the great heart of the Catholic Church.

The graduate of this College goes out to take up his priestly work in the midst of an environment that for him in childhood and youth was the whole world of reality. It is not less dear to him now, but rather, in truth, far dearer, since it is now the appointed scene of his priestly labors. Yet, in a measure, he sees it with other eyes; sees it with a larger perspective and a truer sense of the value of things; looks upon its feverish activity from the viewpoint of one who has learned in some degree to estimate time and change in the light of eternal Rome and of Rome's eternal Faith.

Every one of us, my fellow-alumni, has gazed for hours from some summit of the hills that look upon Rome and upon the blue ocean that laves the Latian coast. In the wide-encircling plain the shadows alternate with the sunlight that falls upon the ruins of man's work and the broken arches of mortal triumph. But there at the farther horizon towers the dome whose majesty looks over shadow and

cloud to the majesty of the inviolate sea. It is as though all the past, sweeping silently before us, bears witness, in the eloquence of death itself, to that which lives forever. And we, pondering the lesson in our minds and hearts, go down once again to our tasks with a new inspiration, resolved, each in his own way, to restore all things in Christ as worthy alumni of Alma Mater and loyal children of the Holy Roman Church.

JUBILEE AUDIENCE OF THE  
AMERICAN COLLEGE<sup>1</sup>

Last Sunday morning the Holy Father received in the Consistorial Hall the alumni of the North American College, together with a number of American prelates who happened to be in Rome. Among those present were Mgr. Falconio, Delegate Apostolic to the United States; Mgr. Farley, Archbishop of New York; Mgr. O'Connell, Archbishop of Boston, formerly Rector of the College; Mgr. Blenk, Archbishop of New Orleans; Mgr. Seton, titular Archbishop of Heliopolis; Mgr. Kennedy, titular Bishop of Adrianopolis and Rector of the College; Mgr. Chatard, Bishop of Indianapolis, formerly Rector of the College; Mgr. Burke, Bishop of St. Joseph; Mgr. Gabriels, Bishop of Ogdensburg; Mgr. McDonnell, Bishop of Brooklyn; Mgr. Hoban, Bishop of Scranton; Mgr. Keiley, Bishop of Savannah; Mgr. Corrigan, Auxiliary to the Cardinal Archbishop of Baltimore; Mgr.

<sup>1</sup>From "Rome," June 19, 1909.

Simon, titular Bishop of Attalia; Mgrs. Kearney and Murphy, of New York; Mgrs. Donnelly and Barrett, of Brooklyn; Mgr. Millerick, of Boston; the Rev. Dr. Pace, of the Catholic University of America; the Rev. Drs. Wall, McMackin, Delaney, Chambers, and Fathers Lewis, Lynch, O'Brien, Sinnott, Currier, Raymond, Connolly, Lennon, Mahon, Talbot, Tracy, Tighe, and Toomey, of New York; the Revs. Joseph O'Keefe and James B. Sinnott and Drs. Garrigan and Corrigan, of Philadelphia; the Rev. M. Fitzgerald and Drs. Maginnis, White, Higgins, and Fathers McGolrick, Duhigg, and O'Toole, of Brooklyn; the Rev. Dr. Selinger and James Coffey, of St. Louis; Patrick J. O'Leary, of Hartford; W. A. Plamendon, Charles Smith, and H. J. Behr, of Newark; P. H. Rowan, of Indianapolis; J. F. Brunner, J. Schoenhoeft, and H. Rectin, of Cincinnati; Thomas and Patrick Magee, of Fall River; D. J. Bustin, of Scranton; W. Foley, of Springfield; J. C. Comiskey, of Chicago; A. Mercer, of St. Louis; J. Bartley, of Providence; and many others whose

names have escaped us, and all the students of the College.

The Holy Father passed among them all, giving his hand to kiss to each and granting spiritual favors, while the College choir, conducted by its director, Mgr. Rella, sang beautifully a number of motets.

Afterward Mgr. Kennedy, presenting the alumni, past and present, to His Holiness, said:

“MOST HOLY FATHER:

“The 8th of December of this year brings with it the fiftieth anniversary of the foundation of our College. We have anticipated the commemoration of the occasion for the sake of those who proposed to come to Rome from our distant country to celebrate it. Our first duty on this solemn occasion was to beg the favor of being allowed to meet together at the foot of your throne. You have been pleased, Holy Father, not only to grant us this grace, but to pour out the fulness of your paternal heart in a most noble letter addressed to me, which

will be preserved as a treasure and as a pledge of your solicitude for our institute. Your Holiness, each one of us here present would like to tell you individually of the sentiments of gratitude and love that animate us. The Rev. President of the Association will do this in the name of all. It only remains for me this time to ask your permission for him to speak and to assure you that his words are the words of children who wish to be second to none in unlimited obedience to you and in affection for your sacred person."

The Rev. Dr. Wall, the retiring President of the Alumni Association, then read the following address:

"MOST HOLY FATHER:

"Almost ten lustres have happily passed since that most joyful day on which our Pontifical College was inaugurated under the auspices of the immortal Pius IX. The great Pontiff, as universal Pastor and Father, was pleased to open for the clergy of America a worthy home in this his own See, in order that they, too, might



be enabled to drink the doctrine of Christ at the fountain-head and breathe the atmosphere of sanctity which surrounds this Eternal City of Rome, the City of Peter until the consummation of the world. And from that day to this, the College, we are able to say with holy pride, has corresponded with the paternal solicitude of the Pontiff, its Founder, and his successors. Hundreds of priests, and among them archbishops and bishops, instinct with the spirit and traditions of Rome, have gone forth from it over our immense country as Apostles of Christ, while over a hundred young levites, now gathered within the blessed walls that once sheltered us, are preparing themselves by piety and study to be soon our companions in the holy ministry. And to-day, Holy Father, you see here before you all these youths and the representatives of those who have preceded them, and who have come to Rome on this fiftieth anniversary of the foundation of their beloved home to offer to you and in your person to your predecessors, their benefactors, the tribute of their profound gratitude, and at the

same time the profession of their unbounded obedience of mind and heart, and of their truly filial affection. And since, O Holy Father, you have given us from the beginning of your glorious and fruitful pontificate *the restoration of all things in Christ* as your program, and have revealed to us the plots, old in substance but modern in form, by which it is sought to undermine the very foundations of the Church, we solemnly promise you as faithful, albeit most humble co-operators, to carry on the fight and the work of restoration with you under the guidance of our immediate pastors: Americans full of love for our country, and in faith and works Roman to the core and forever.

“It is a happy coincidence that the celebration of the Jubilee of our College falls between two solemn dates in the life of Your Holiness. In our country we observed with all the enthusiasm of our faith and our hearts the fiftieth anniversary of your first Mass; to-day we lay at your feet our homage as priests and most affectionate sons, together with our modest

offering for the first Jubilee of your episcopal consecration. *Dominus conservet te, vivicet te, beatam faciat te in terra et non tradet te in animam inimicorum tuorum*—this is our daily prayer.

“Holy Father, to the many proofs of goodwill with which you have honored our College since the beginning of your pontificate, you have been pleased to add two which have touched us profoundly—by raising to the episcopal dignity the prelate who has governed it wisely for many years, and by addressing to him during these days a most precious letter in which you condense all the sentiments of your heart as pastor and father toward our College. Graciously accept, Holy Father, our most warm thanks.

“And now, most Holy Father, raise your hand over us and bless us in the plenitude of your supreme authority, in the fulness of the heart of the Vicar of Christ. Let this benediction descend on our venerable episcopate, on our priestly ministry, on the souls entrusted to us, and on all our families, on the Superiors

of our dear College, and on everybody in it, and may it be diffused copiously from end to end of our most beloved country.”

The Holy Father then delivered the following important address:

“Words fail me, venerable brothers and beloved sons, to express the consolation I feel at seeing you here on this solemn occasion of the fiftieth anniversary of the institution of the Pontifical College of North America, because your presence brings before me the good that this seminary has done, is doing, and will do for your nation. For it is certain that the integrity and purity of Catholic doctrine, fortified by the salutary example of virtuous directors and masters, and by the emulation of companions belonging to all the nations of the earth, contribute wonderfully to the good preparation of young men for the sanctuary. When you add to this the fact that in Rome everything speaks of religion: the sepulcher of the apostles and the tombs and blood and relics of the martyrs, the holy memories of the pontiffs, the basilicas, and all those other Chris-

tian monuments of twenty centuries which are to be met at every turn, nobody can fail to see how all this combines to the formation of young men to be apostles and by their example and words to extend the Kingdom of Jesus Christ. And that the North American College has profited by all this is shown by the immense good carried to the United States by the alumni of this institute, because if of the eighty millions of inhabitants which the country counts to-day nearly one-fourth are Catholics, this happy result is due in a special manner to the work accomplished by the students trained first in the Urban College of Propaganda and then by those (more than six hundred) who followed them in the College.

“Nor can it be said that these many millions are Catholics only in name: their faith is a living faith, accompanied by works, which manifests itself in true piety, in attendance at the services of the Church, in frequentation of the Holy Sacraments, and in the generosity with which not only the rich, but the toilers in town

and country set aside a part of their weekly gain to bring their offerings on Sunday for Catholic worship, for the support of the clergy, for the schools, for the orphanages, and for all the other flourishing works of charity and religion. Of the living faith of American Catholics wonderful and eloquent testimony is given by the magnificent temples that arise on all sides as if by magic, upon which millions of dollars are being spent, by the universities and other institutes of higher education, and by this very College, upon which immense sums have been spent for the buildings and the *villegiatura*, and not a few of whose one hundred and forty students have been gathered in it, through the generosity of their Catholic fellow-countrymen.

“And besides the gratitude I feel for all these works, I must here express also my profound thanks for the handsome offerings which come from the dioceses of North America to alleviate the poverty of the Vicar of Jesus Christ, and in a special way, too, for those most abundant sums sent by them after the last

terrible earthquake, which afforded me the comfort not only of recognizing the faith by which American Catholics are animated, but also of being able to relieve such large numbers of my poor children and especially of providing churches for the many dioceses which were left destitute of them.

“Your College, too, is admirably designed for promoting the salvation of souls, from the fact that the students educated here with students from the whole world are on their return to their own country the apostles best fitted for evangelizing a people formed of peoples of the whole world, and by their admirable fraternity in the charity of Jesus Christ they contribute to the true welfare of society.

“While, therefore, I thank the Lord for having blessed and fructified this holy institution, I send a salutation of gratitude and affection to all the bishops, priests, and alumni, to those who are far away as well as to those who are here, who contribute to the success of this College, and I assure them that it is a work blessed



by heaven, for which divine rewards are in store.

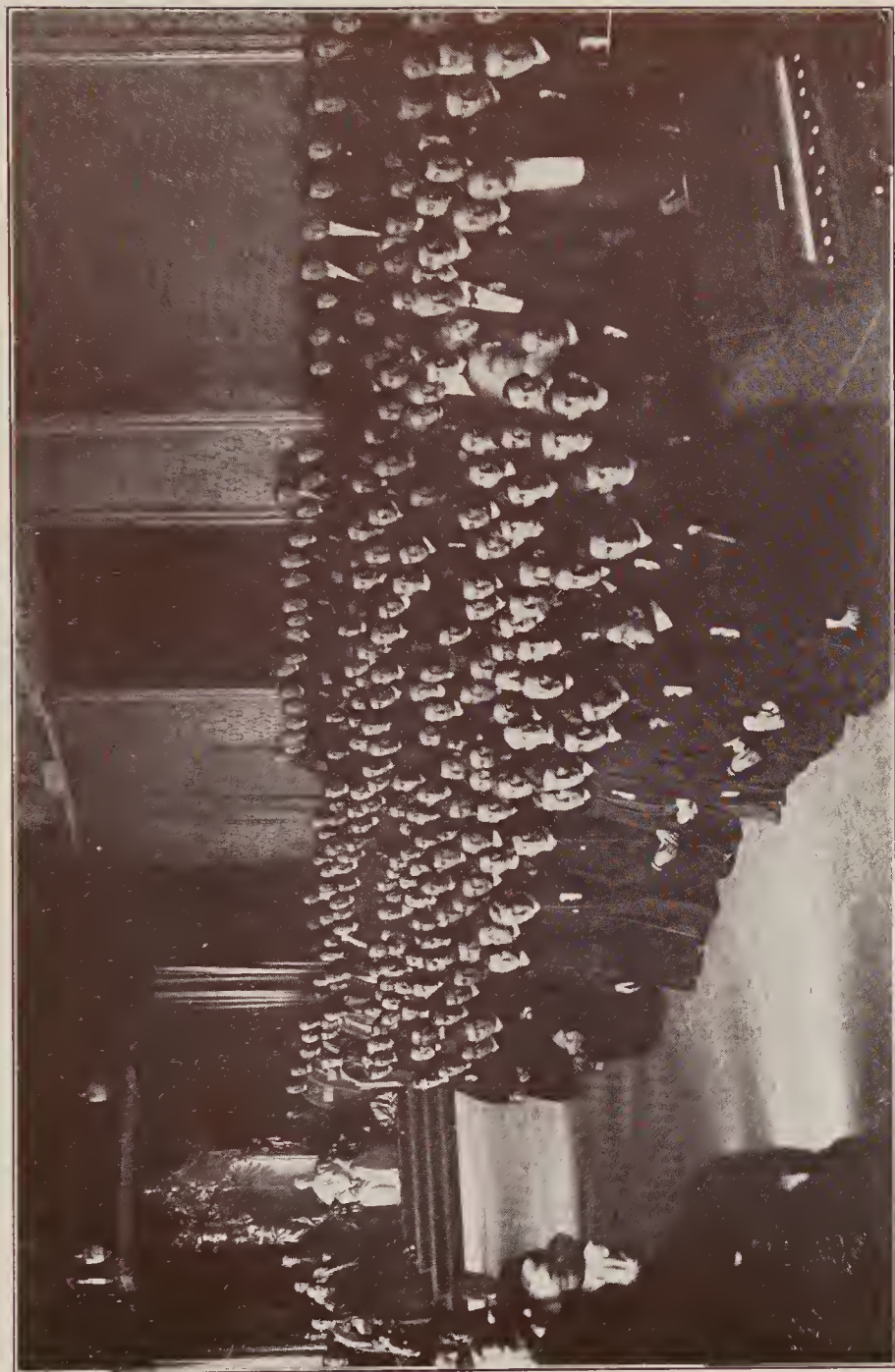
“And you, my beloved youths, I warmly recommend to continue to correspond, as you have done in the past, with the care lavished upon you by your bishops and superiors, so that you may fit yourselves to become one day true apostles in your country and to secure for it through the light of the Gospel the best of all prosperity. Be lovers of study, but let the foundation of your knowledge be virtue, mindful of the Decree of the Council of Aix: ‘The ecclesiastical teacher should shine by his conduct as well as by his doctrine, for without conduct doctrine makes him arrogant, and conduct without doctrine makes him useless.’

“Remember that the school of Propaganda which you frequent has made the apostles who have carried the light of the Gospel throughout the world, and that the house in which you live is still fragrant with the odor of the virtues of which the heart of St. Francis de Sales, who frequently celebrated Holy Mass there, was so full. Let the learning and piety of that saint

be ever your companions for the happy fulfilment of your career.

“Venerable brothers, beloved priests, returning to your country, assure all your colleagues that I have been greatly pleased with this singular demonstration, that I thank them for all their co-operation in contributing to the prosperity of the College, and make known to all the faithful my gratitude for their love for the Church and for the Pope, assuring them that I most heartily wish them all happiness here and hereafter, of which let the Apostolic Benediction be the pledge.”

The Holy Father then gave his blessing, and afterward was pleased to remain on his throne while several photographs of the historic gathering were being taken.



PIUS X GIVES AUDIENCE TO THE ALUMNI AND STUDENTS. JUNE 13, 1909



## APPENDIX

### LETTER FROM THE ROMAN CONSUL-GENERAL

TO THE EDITOR OF THE "NEW YORK FREEMAN'S JOURNAL" IN REGARD TO THE PROPOSED AMERICAN COLLEGE:

UPON my return from Europe in July last, after having spent a few weeks in Rome, the first inquiry which met me from yourself and many other friends was in regard to the proposed American College, and what was thought about it in Rome. I replied in every instance that I had no opportunity of conversing on the matter with any persons other than His Eminence Cardinal Barnabo, Prefect, and Monsignor Bedini, Secretary of the Propaganda; the former of whom granted me the honor of an interview on two different occasions, upon both of which the American College had been the principal subject of conversation.

I am now fulfilling a promise which I made to you, to put in writing for the "Freeman's Journal" what, prompted by the conversation I had with His Eminence, might in my opinion be inferred as the principal considerations bearing upon the establishment of an American College in Rome.

1st. The first and most obvious of these, and which must at once appeal to the feelings of Catholics in America, and awaken their strongest enthusiasm, is the honor which will redound to the land of their birth or of their adoption. There are in Rome eight national colleges: The Germanico-Hungarian, the English, Scotch, and Irish Colleges; the Rutene-Greek, the Collegio Pio for converts, the Belgian College, and the French Seminary. There are two more in process of establishment: the Austrian and the Lombard Colleges; and besides I was told that some of the South American states have one in contemplation, and that a considerable sum of money has been promised for the purpose. The Catholics of the United States already out-

number any other single one of the denominations professing to be Christians, and along with their fellow-countrymen feel proud of the position which their country is assuming in the family of nations. Will they allow their nationality to remain any longer unrepresented in Rome, and in this respect be behind the nations or fractions of nations above mentioned? Furthermore, the energy and activity of our people have not been confined to commercial and material pursuits, but have besides distinguished themselves in science and in art. May not, then, American Catholics aim at achieving glory and eminence in theology, which has been aptly termed the science of sciences, and in time add yet others to the number of the distinguished theologians of the Catholic world?

2d. The want of such an institution has been felt here as well as in Rome. I will endeavor to examine as briefly as I can the merits of this part of the question. We all know that one great difficulty under which the Church labors in this country is the scarcity of priests. Their



limited number and their multifarious duties alike preclude that subdivision of labor by which individual talent is best developed, and each branch of clerical duty best performed. At present the pastor of a Church, assisted ordinarily by a single priest, has the charge of all its temporalities (no slight burden in itself), is expected daily to offer the holy sacrifice of the Mass, to hear confessions, to superintend the instruction of the young in day and Sunday-schools, to visit the sick, night and day, as may be required, and in addition to this, to prepare a discourse for the edification of his congregation on every Sunday; and to conduct at particular seasons of the year, such as Lent and Advent and the month of Mary, special religious services with instructions adapted to the occasion. Can the same individual so multiply himself as adequately to attend to all these duties? Must not each duty in turn be unsatisfactorily discharged? And does it not follow that preaching, which in Catholic countries is carried to so high a degree of perfection, and which has at this time, and

in this country, a marked and practical value of its own, will necessarily fall far short of what the exigencies of the case demand? Let me by no means be understood as intending to depreciate the merits and labors of our priesthood; they are beyond all praise. Discerning persons can not but wonder that they accomplish as much as they do, but I am confident that they themselves feel the difficulties under which they labor, and that they would view with favor any plan which would bring about an efficient accession to their number. Now this, it is believed, the proposed College will do for the whole country, rapidly, uninterruptedly, in the best manner, and what is no trifling consideration, at the least possible expense. It is not unreasonable to expect that the attractive idea of being educated in Rome may, in some instances, exert an influence that by the divine blessing may determine a vocation. Besides, when the institution is once fully under way, it will, by affording a general increase of facilities for ecclesiastical education, enable the bishops to receive all candidates of whom they

approve. The creation of separate seminaries for each diocese must of necessity be a very slow work; funds have to be collected for the purchase and erection of the necessary buildings; and what is more difficult, competent professors must be obtained at the sacrifice of other purposes of utility from which they have to be withdrawn. Now newly created and not wealthy dioceses will find in a central educational establishment, situated in Rome, an escape from these great and apparently insuperable difficulties. The older dioceses that are blessed with more abundant means will find in it a valuable assistance, which, by relieving the pressure on the seminaries they already possess, will enable them better to meet their growing wants.

But another great advantage besides the increase in the number of priests will be that a higher tone will be given to the education of the clergy, and a high standard of excellence set up among them by the annual incorporation into their body of a number of men highly and carefully trained, and possessing an instruc-

tion vaster, more complete, and more solid than any which they can possibly acquire here. These would come to us full of the true Roman spirit, which they would diffuse throughout both clergy and laity, and bind both more and more closely to the great Center of Catholic Unity. The Holy See would no doubt also, in process of time, reap the advantages resulting from a personal knowledge of a large number of our clergy, who will have been educated under its watchful supervision. Our seminaries would be invited to extend and perfect their means of ecclesiastical education and would be acted upon in the same manner as were, some time ago, the colleges and universities of New England by the return of Everett, Bancroft and others from the educational institutions of Europe. The non-Catholic portion of the community, who have already a traditional idea of the learning of the Catholic clergy, would be proportionately impressed by the presence in our body of a number of men of learning and complete ecclesiastical education, who would, each according to his ability,

contribute to the consideration and importance of the Catholic faith. Nor will these advantages be gained at the cost of any diminution or impairing of the commendable parts of the national spirit and character in those thus educated away from Rome; for the American College, like other similar institutions in the Eternal City, being under a national direction, will, while drawing from the treasures of Roman instruction, educate its young levites specially for America, and for a life of utility among their fellow-countrymen. In this last respect the Propaganda may be said to be deficient, because the national education of its students suffers from their being confounded with others of so many different nations. In reply to those who might perhaps say that the Propaganda can fulfil all the purposes of an American College, I would mention here that it falls far below our necessities; the proportion allotted to Americans, viz., one-quarter of the entire number of students, being always full, and yet insufficient to provide for all applicants for admission. The fact that English is

the mother-tongue of the students in three of the already existing colleges will, no doubt, excite in a special manner, and in the highest degree, a spirit of emulation among American students; it will urge them to rival those of Great Britain whenever possible, and try to surpass them.

3d. The last and greatest consideration is the positive wish of the Holy Father, which he has already expressed to the bishops of the United States. I was assured that he has the establishment of the American College deeply at heart, and that he feels the greatest interest in it. It happens, unfortunately, that the French troops occupy at present several buildings conveniently situated for our purpose, and it is not foreseen how long this occupation may last. This was given to me as a reason why the Holy Father may be prevented from setting apart for our use the proper *local*, which may therefore have to be purchased by ourselves. The Holy Father, besides his blessing and his prayers—so indispensable to the success of any undertaking—will contribute ma-



terial aid; but to what extent, or in what precise manner, can not now be determined; it will, however, be designed as a mark of his interest in and approbation of the work. Whether the amount<sup>1</sup> required to purchase and fit up a suitable building in Rome be \$100,000

<sup>1</sup>The precise amount, as obtained from the "Report of the Committee and Lists of Subscriptions" published in Dublin in 1852 by J. M. O'Toole, is \$38,874.50, together with £345. 14s. 2d.; but as the collections continued for some time afterward, additions were, no doubt, made to the sum above stated. In fact, there must have been, because the Report makes no mention of Philadelphia, which, it is well known, furnished an important sum. I have not yet been able to lay my hands on any report of a later date, but I have been credibly informed that the aggregate of collections reached \$80,000. Now the instance of the University of Ireland is one peculiarly in point of the question before us, because it is, I believe, the only one in which contributions for one and the same object were derived with such signal success from the entire Union, and is therefore valuable because it shows what our united efforts can do.

There are seventeen States named in the Report, and in those States, the following towns and cities: NEW YORK—New York City, Brooklyn, Rondout, Verplanck's Point, Staten Island, Haverstraw, Yonkers, Tarrytown, Newburgh, Cold Spring, Morrisania, Albany, Troy, Syracuse, Schenectady, Saugerties, Utica, Salina, Oneida, Oswego, Coxsackie, Hudson, Watertown, Plattsburgh. MASSACHUSETTS—Boston. NEW JERSEY—New Brunswick, Madison, Morristown, Dover, Hoboken. PENNSYLVANIA—Pittsburgh. VIRGINIA—Petersburgh, Alexandria, Wheeling, Norfolk, Portsmouth, Richmond. MARYLAND—Baltimore, Annapolis. ILLINOIS—Alton. LOUISIANA—New Orleans.



or \$150,000, it is undeniably within the reach of the united efforts of the dioceses of the United States. Let it be apportioned among them, a systematic mode of collection carefully devised, and the sum can be raised without any great difficulty, and without impairing our ability to contribute for other purposes. Have not \$40,000, or for aught I know, a still larger sum, been drawn from the United States for the Catholic University of Ireland, from which we could never expect to derive much, if any, benefit? I have also heard of large amounts collected for the erection of churches in Ireland: for instance, some years ago, for the Cathedral of Ardagh, and at the present time, for that of Armagh. Did we not easily collect and send to the Holy Father at Gaeta,

MISSOURI—St. Louis. TENNESSEE—Memphis. ALABAMA—Mobile, Macon, Montgomery. GEORGIA—Savannah, Augusta, Columbus, Atlanta. SOUTH CAROLINA—Charleston, Columbia. OHIO—Marietta, Zanesville. DISTRICT OF COLUMBIA—Washington. NORTH CAROLINA—Wilmington, Halifax, Fayetteville. KENTUCKY—Louisville, Lexington, Frankfort.

A friend has just suggested that if we could get one per cent per annum for five years from the entire Catholic population of the United States, which is estimated at 3,000,000, it would make \$150,000.

as a token of our filial regard, some \$25,000? Have not the Catholics of this city quite recently got together the large sum of \$34,000 for the extension of a hospital? The idea of a national college is not altogether new. It has before this been entertained and discussed by bishops of the United States who were anxious to provide the means of solid education, and of a vast and complete ecclesiastical learning for their rising clergy. But there was a diversity of opinion as to where it should be located—some preferring France, some Belgium, and others again Rome. Private munificence may found a college for the special benefit of the American missions in Belgium, or anywhere else, to great advantage; but no number of such institutions can take the place or effect the purpose of an American College under the shadow of St. Peter's Chair. This part of the question has been happily settled by the express desire of the Sovereign Pontiff to which I have already referred. It now only remains for the laity, as soon as the bishops have agreed upon the preliminary and indispensable con-

cert of action, and have given the signal for effort, to exert themselves one and all, and find the requisite means. The rise and growth of the American College will form a proper sequence to the first appearance of an Apostolic Nuncio in our country; it will add another glory to the present pontificate, and endear it forever in the memory of the Church of the United States. It will be the third notable institution of a similar great utility for which the Catholic world will be indebted to the successor of St. Peter, and will exalt to contemporaries and to posterity the wisdom and pastoral solicitude, indefatigable and universal, of the great Head of the Church, Pius IX.

L. B. BINSSE.

## MISCELLANEOUS NOTES ON THE AMERICAN COLLEGE

BY

MOST REV. MICHAEL A. CORRIGAN, D.D.

LATE ARCHBISHOP OF THE DIOCESE OF NEW YORK

**I**N 1857 the Holy Father purchased the institution now known as the American College for 42,000 scudi, and gave the use of it to the American bishops, as recorded on the mural tablet erected on the occasion of the opening of the College.

The writer remembers visiting the premises in March, 1858. The building was then in a forlorn condition. It was subsequently put in good order; the main staircase leading to the Rector's room constructed, and the building extended a few feet on the *Via dell' Umiltà*, occupying the enclosure that formerly existed between the cells of the nuns and the outer wall. The building at that time ran from the

Via dell' Umiltà to the Piazza della Pilotta. When the College was opened for the reception of students, all that portion facing on the Piazza was walled off, as not likely to be needed; although before many years it became evident that a seminary for a country like this would require much ampler dimensions than the College now enjoys. This walled-off portion was subsequently sold by the Propaganda.

A general collection for the College was taken up in the churches of New York and several other dioceses on December 12, 1858.<sup>1</sup> Preaching at St. Patrick's Cathedral, on the occasion of the collection for the American College, December 12, 1858, the Archbishop of New York said *inter alia*: "The present Holy Father, taking a deep interest in the Catholic Church in this country, had, out of his own slender means, instituted and offered to the bishops of this country a college in the Eternal City for the United States. Their offerings were designed not to purchase this college, but

<sup>1</sup>Life of Abp. Hughes, Hassard, p. 401.

to keep it in repair; to furnish it and provide it with a library; and, as health was of the utmost importance to youth, to purchase a villa to which the students could retire for recreation at certain seasons of the year."

In the First Provincial Council of Cincinnati, May 13-20, 1855, the subject of the proposed American College in Rome was considered, and a report of the committee appointed to deliberate on the ways and means of promoting this object, etc., sent to Rome. The Cardinal Prefect alludes to this matter in his letter of February 16, 1857: "Quoad exitionem Seminarii Americani in Alma Urbe, persuasum habent EE PP istius Provinciæ Antistites facile agnituros uberrimus fructus ex opere ejusmodi obvenire, quemadmodum rei ipsius ratio evenisset, communis sententia confirmat, et experientia similium Collegium demonstrat; opportunum autem erit adnotare litteras ex mente Sanctitatis Suæ traditas eo spectasse, ut omnes collatis consiliis, et juxta vires opus juvassent vel per se, vel per fideles ad id opportune excitatos, alicubi etiam reser-





VILLA OF THE AMERICAN COLLEGE (GROTTA FERRATA)





vatis ad meliora tempora subsidiis.” In his answer to the Second Provincial Council of Cincinnati, held in May, 1858, the Holy Father again urges sending students to Rome: “Sed probe scitis, Venerabiles Fratres, nos de spirituali istarum regionum bono summo-pere sollicitos jam constituisse in hac Alma Urbe nostra ædes pro Collegio Americanis Clericis destinato, ac vehementer optasse, ut juvenes clerici a Nobis delecti in ipsum Collegium mittantur, quo ex Romanæ Ecclesiæ omnium matris et magistræ more institutisque ad ecclesiasticum spiritum formentur, ac bonas artes, disciplinasque præcipue sacras con-discant, incorruptamque doctrinam ex ipso fonte hauriant, et in patriam deinde redeuntés Vobis vestrisque Diocesibus usui et orna-mento esse possint.” (June 14, 1858.) In the pastoral letter of the Second and Third Provincial Councils of Cincinnati thanks are rendered to the Sovereign Pontiff for his munificence in providing the American College in Rome.

The First and Second Provincial Councils

of New Orleans follow the same course. (Coll. Lac. III, pp. 241, 245, 256.)

The Second Provincial Council of New York, held January, 1860, uses the following language: "An additional motive for fostering this truly Catholic movement (vocations to the priesthood) at the present moment is the opening of the American College in Rome, expressly designed for this purpose. The buildings, including a beautiful chapel, are the magnificent donation of our Holy Father, Pope Pius IX, to his children in the United States. It has already been opened, and, apart from its ecclesiastical purpose, its national character tends to place us and our fellow-citizens on an equality with other nations which have similar institutions in the Eternal City. In that College, the American, whether he be Catholic or not, will have a kind of right, or at least recognition, so that he shall not feel himself a stranger in the city of all nations."

Meanwhile, as intimated previously, the College has been thrown open for the reception of students. On December 7, 1859, Mgr. Bedini,

Archbishop of Thebes and Secretary of Propaganda, dedicated the altar in the College chapel; and on the following day, the feast of the Immaculate Conception, the students of the American College, who had been receiving since their arrival in Rome the hospitality of the Urban College, were escorted to their new home by the American students in Propaganda. The names of the original students run as follows:

Robert Seton, Newark  
Michael Clifford, Chicago  
Michael A. Corrigan, Newark  
Claudian B. Northrop, Charleston  
William A. Meriwether, Charleston  
Anthony Zingsheim, Alton  
Patrick W. Riordan, Chicago  
Reuben Parsons, New York  
William C. Poole, Savannah  
Ambrose M. O'Neil, Albany  
John Cassidy, San Francisco  
Thomas Gibney, San Francisco

To these was added the Rev. Edward

McGlynn, deacon, who had already spent several years in Rome, and who was assigned to the new students as their prefect.

Amongst those who escorted the little band were Messrs. Patrick F. McSweeney and R. L. Burtzell of New York, P. Cannon of Buffalo, Francis J. Friel of Brooklyn, John Moore of Charleston, Stephen Barrett, Pittsburg, W. Bowman, Pittsburg, Thomas Killeen of Newark, and James McGovern, Chicago.

Cardinal Barnabo, Prefect of Propaganda, assisted at Mass said by the Bishop of Guatemala in the beautiful College Church, and delivered an address based on the words of the 126th Psalm: "*Sicut sagittæ in manu potentis.*" As he spoke in Italian, his address was repeated that evening in the chapel for the students, in English, by the Very Rev. Father Bonaventure, O.F.M., who acted as our confessor and spiritual director.<sup>1</sup>

<sup>1</sup>F. Bonaventure McLoughlin, at the period referred to, resided in the Convent of Ara Coeli. He was a learned, kind-hearted, and pious Friar; proposed, if memory serves—for the office of Vicar-Apostolic of Gibraltar and Titular Bishop. He afterward served as chaplain to the Irish Zouaves who fought for the Pope at Castelfidardo, Spoleto, etc., and was

The learned Benedictine, Dr. Bernard Smith, was placed in charge of the College as Pro-Rector.

Archbishop Riordan, now in this city (November 1, 1899) has refreshed my memory and given an exact account of the opening of the College. We took possession on December 7th—not 8th—the Americans from Propaganda accompanying the original twelve students to their new home. On December 8th Cardinal Barnabo said Mass and delivered an address, in the course of which he alluded to the number of sects in America, and quoted the well-known passage of St. Leo the Great, in reference to St. Peter's entrance into the city of Rome, which thought itself most religious, encouraging all kinds of worship, "because it rejected no error."<sup>1</sup>

On the feast of the Immaculate Conception, December 8th, after dinner, we were all taken

very much beloved by them. During the combat, he encouraged the men in every way, and urged them on to fight for the good cause.

<sup>1</sup>S. Leo, *Sermo de Assumptione Sua*, quoted in the Roman Breviary.

to the Vatican to be presented to the Holy Father, as we were taken in select groups to see the Cardinals of the S. Cong. de Prop. Fide. The Holy Father received us most graciously, and added sportively that he would be our Prefect for the time being, taking us toward the Vatican Gardens for a stroll. The weather being unpropitious, he desired us to return another day, and we hurried back to the College to assist at Solemn Benediction of the Blessed Sacrament, given by Cardinal Barberini.

Later on, we had the privilege of again being received *in globo* by Pope Pius IX. That afternoon also was rainy, and the Holy Father took us through the Vatican Library. As we entered, he said: "You can not imagine what I have been doing. I have been reading an English book by a physician." Passing by a bust of Carlo Magno he said pleasantly, "Ecce San Carlo Magni: ma non l'hanno fatto mai!" Again, passing by a representation of St. Vincent Ferrer, he put his hand on the shoulder of Mr. Riordan (who spoke



Italian, having been already a year or more in the Urban College), and desired him to explain its meaning to a less fortunate companion. After inspecting several corridors or walls of the library, we were conducted into a room in which refreshments had been prepared. After the little lunch, the Pope said, in English: "Now, make a speech," at the same time pointing to one of the younger students (Dr. Parsons, according to Archbishop Riodan, although I think it was Mr. Clifford). The youth was too overawed to say a word; and Dr. McGlynn, who was a fluent speaker in Italian, made a ready impromptu reply. Afterward the Holy Father said, "Now let us have a hurrah!" which was given with a gusto, so that the Noble Guards in the adjoining apartment came rushing in to see what had happened.

The next students to arrive in the College came in April, 1860, from Philadelphia. They were five in number; all now dead (1899) but one. Their arrival caused a great commotion in the little community. They were Messrs.

James P. Mooney, Charles O'Connor, John Byrne, Ignatius F. Horstmann (the late Bishop of Cleveland), and Charles McDermott. The second arrivals were from Pittsburgh: Messrs. Patrick Ward and Edwin McGonigle. Then came Messrs. William Smith, James Nilan, and Francis Roche, from New York; Thomas Gardner, and Edward Fitzpatrick, from Brooklyn.<sup>1</sup>

Amongst the domestics of the early days were Francesco Suip and David Pietrostefani; the latter being associated with the College from its opening until his death, forty years later.

Among the amusing incidents attending the opening of the College was the selection of the distinctive College costume. It was proposed to clothe the students in *green* cloth, as a symbol of hope and increase in virtue; and some cassocks were actually made and fitted on intending students. Their dismay can easily be imagined. One (now long dead) ventured to remark we would be nicknamed "Green-

<sup>1</sup>Messenger of the Sacred Heart, 1896, p. 233.

horns.” “Just as we,” said Cardinal Barnabo, “are called ‘*Red Republicans*.’” Fortunately the green cloth, which soils so easily, was not selected; and instead we received a black cassock, with white collar and red and blue trimmings, and small brass stars on the straps fastening the shoes.

On December 12, 1859, the first Pontifical Mass was sung in the College chapel, in honor of Our Lady of Guadalupe, by Monsignor Bedini, to whose zeal and untiring energy eternal gratitude is due, in connection with the establishment and opening of the College. By virtue of his office, as Secretary of Propaganda, he was *de jure* Rector of the College, acting, however, through a resident deputy. It is necessary to bear this fact in mind, to understand and appreciate correctly the obstacles to be overcome before the Papal Brief giving autonomy to the local Rector was afterward issued, in the year 1884. (Over one of the side chapels, in the beautiful College Church, hangs a large oil painting of Our Lady of Guadalupe, presented by Benedict

XIV to the former occupants.) It was a graceful and delicate compliment on the part of Archbishop Bedini, who had traveled in North and South America, to sing Pontifical Mass on the feast of Our Lady of Guadalupe, and so place the infant institution, for which he had labored so energetically, under her protection.

On the feast of St. Francis de Sales, January 29, 1860, the Sovereign Pontiff said Mass in the College church and honored the institution with a memorable visit. Bishop Bacon of Portland made an address in French to the Holy Father, to which a very spirited and eloquent reply was made in Italian by the Pope. He spoke of the evil tendencies of the times, which *deified vices*; and of the necessity of opposing thereto the evangelical virtues, singling out humility as one most needed and most appropriate for the young levites preparing to battle with error. Monsignor Talbot attended the Holy Father, together with many prelates and dignitaries. Some of the students recited verses, etc., which were afterward

printed in a souvenir pamphlet. A copy of this pamphlet is preserved amongst my papers. It contains the many and beautiful inscriptions composed by a famous Latinist, and placed in conspicuous portions of the College. After spending some hours with us, the Holy Father paid a short visit to the Augustinian Sisters living on the opposite corner of the Via dell' Umiltà, and allowed prelates, priests, and students to accompany him through the cloister. As the Pope passed by a bust of Washington, in one of our corridors, he desired us to give three cheers, which we afterward repeated *con animo* for himself. He was much amused at the vigor of our hurrah.

## ALMA MATER<sup>1</sup>

Archbishop's House,  
452 Madison Avenue,  
New York, December 26, 1901.

REV. W. G. MURPHY,

SECRETARY OF THE ALUMNI ASSOCIATION  
OF THE AMERICAN COLLEGE, ROME.

REV. DEAR SIR: As you are already aware, the American College on Thanksgiving Day, November 28, 1901, became owner of the property which adjoins the present site and which abuts on the Piazza della Pilotta. The College consequently is now in possession of the entire block bounded by the Via dell' Umiltà, the Via de Lucchesi, the Piazza della Pilotta, and the Via dell' Archetto. The special value of the new purchase, besides its convenient location, lies in its sunny southern

<sup>1</sup>Printed in the Annual Report of the Alumni Association of the American College of the Roman Catholic Church of the United States, Rome, Italy. Seventeenth Annual Reunion, Brooklyn, N. Y., May 22, 1901.

exposure, which in Rome, as you know, is very desirable. The building recently secured is in good repair, has a fine entrance, a handsome double staircase, with twenty-nine rooms on the second floor and twenty-three on the third. The purchase price was \$48,000.

As you will remember from the old inscription still preserved in the College, the original edifice was erected in 1603 by the pious liberality of Donna Frances Baglioni Orsini, who gave the premises to the Dominican Sisters, and afterward spent the remainder of her life, as a lady benefactress, within the convent enclosure. In the course of time, the Sisters enlarged the monastery (possibly by adding the second cloister), and retained possession until the dissolution of the Religious Orders during the French Revolution. On the restoration of religion under Pope Pius VII, the Visitation Nuns acquired the property, and remained in peaceful occupation until they in turn were driven out by the revolution of 1848. In 1854, they sold the property to the French Seminary,



but as the French army of occupation had seized the premises as a military hospital and were unwilling to withdraw, the Seminary was unable to obtain possession and the contract lapsed. After many vexatious delays, Pope Pius IX finally acquired the premises in 1858 for the American College. I remember visiting the future seminary in the spring of that year, just after the soldiers had left, when the place was still full of reminders of their occupation. The entire block was purchased for \$42,000; but, not anticipating the rapid increase of students, the ecclesiastical authorities deemed it sufficient to allot to the purpose of the College that portion which is still in use, reserving the disposal of the remainder for future consideration. During my college days the Pontifical Zouaves were our neighbors in the rest of the building. Later on, the property was first rented and afterward purchased by Signor Tromba, who added another story and put the premises in thorough repair. In the course of time the property fell into the hands of the Banca d'Italia, from whom we

acquired it, provisionally, at auction, November 13, 1901.

A curious feature of auction sales in Italy is this: After the property is assigned to the highest bidder, a further chance to secure it is still left open to any one who within fifteen days offers an increase of one-sixth over and above the previous highest bid, together with the payment in cash of ten per cent. of the principal. This is what is technically called "*l'aumento del sesto.*"

The highest bid offered for the premises in question on November 13th was 240,000 francs. By offering 40,000 additional francs, or 280,000 in all, within fifteen days, and paying down 28,000 francs, as a guarantee of good faith, one could acquire the property, even after the contingent sale; although, even then, the original bidder could still redeem it, beyond all peradventure, by offering a sum in excess of 280,000 francs. As no second bidder appeared, the Very Rev. Dr. Kennedy, on Thanksgiving Day, cabled the good news that the College had secured the purchase. Thus

Propaganda owns the old portion of the College, the American bishops the new portion—with the privilege granted by the Holy See of gratuitously using the old part in perpetuity. It was on account of this gracious concession of Pius IX and other similar reasons that our Government succeeded in averting the sale of the property by the Kingdom of Italy in 1884, when they seized on all the real estate of Propaganda. A letter just received from Bishop Farley states that congratulations have poured in from all sides on this opportune and fortunate purchase.

I remember well the building in question. In the early days of the American College the students used to amuse themselves by rambling through part of the house, which at that time had not been walled off, and exploring all its appurtenances. We were also able to note some changes in the old Visitation monastery. First, as the entrance on the Piazza was to be cut off, a fitting entrance had to be made on the Via dell' Umiltà, and this necessitated also a suitable approach to the parlors, which was



PIAZZA PILOTTA SIDE OF THE COLLEGE



made by destroying some rooms and substituting in their stead the fine staircase which now leads to the Rector's apartment. In the olden days of the nuns an air space existed between the monastery and a high wall rising in the Via dell' Archetto. This wall was strengthened, windows pierced in it and the rooms on that side of the building extended to meet it, thus nearly doubling their size. After the French occupation, many repairs were naturally needed in the beautiful church. New copies of the paintings of Our Lady of Guadalupe and of other saints were procured to replace the originals, which the good Sisters had affectionately transported to their own home in Villa Mills on the Palatine. Later on a fine marble group of St. Francis de Sales with an angel, in the chapel of that saint, was restored to the Church through the good offices of the present venerated Bishop of Indianapolis, then Rector of the College.

Nibby says that this group was the work of the celebrated Francesco Moratti, and the pic-

ture of the Death of St. Joseph, in the opposite chapel, the work of Guido Reni.

According to the same author, the Tribune, representing various scenes alluding to Our Lady, the Mother of Fair Humility, was painted by Nappi; the second chapel on the right, with the painting of St. Michael Subduing the Devil, was the work of Allegrini; the last chapel, that of the Crucifix, was embellished as it now stands, by Donna Anna Colonna, a nun in the former convent and a member of the princely family of the same name. The architectural designs of the church were executed by Pietro Vecchiarelli; the sculpture and *bassi relievi* by Cavalini; the fine frescoes on the roof by Cerruti.

The beautiful church, incrustated with precious marbles and adorned with exquisite gilt screen work, is due to the piety of the Dominican Nuns, who erected it in the beginning of the eighteenth century, employing as their architect Paolo Marucelli. The celebrated Carlo Fontana made the design for the façade; the bas-reliefs are the work of Vincenzo Felice,



a pupil of Guidi. The statues of stucco, in the niches, are by Antonio Raggi.

There are now seventy-five students in the College, and the new purchase will be a most welcome addition to their comfort, as well as a convenience to visiting prelates from the United States, and to old students, who will be glad to revisit their Alma Mater and drink in once more new inspiration and new incentives to piety in the hallowed spot where their ecclesiastical life began.

One calls to mind what Horace said of Rome in its palmy pagan days:

*"Romae nutrir mihi contigit, atque doceri."*

One recalls what Tertullian wrote of the Holy City, "in which the apostles poured forth all their doctrine with their blood." It may also interest you, in this connection, to recall the following sentence found in Hassard's "Life of Archbishop Hughes" (p. 406), in a letter from the Archbishop to Abbot Bernard Smith: "As soon as possible, I shall write out my reflections in regard to the American Col-

lege, which, I think, is by all odds the most important measure that has been adopted since the appointment of the first Catholic bishop in the United States."

I am, Rev. Dear Sir,

Very faithfully yours,

MICHAEL AUGUSTINE CORRIGAN ('64),

Archbishop of New York.

## PRIVATE CIRCULAR TO THE ARCHBISHOPS AND BISHOPS

IN REGARD TO THE ENDOWMENT OF THE AMERI-  
CAN COLLEGE

THE urgent needs of the American College in Rome, founded by the munificence of our Venerable Pontiff, Pius IX, eloquently appeal to all Catholics in this country, and will certainly meet with a response worthy of them and of the grand institution which is to bind them still more closely to the beloved center of Catholic unity. They will not surely suffer the reproach of allowing this noble College to perish, as His Eminence, Cardinal Barnabo, declares is its present imminent peril, while other Roman colleges founded by the Irish, the English, the Scotch, the Germans, the South Americans, and by other nationalities are in a comparatively flourishing condition and are regarded as permanently established. It is believed that the munificent generosity of a few wealthy Catholics of various nationali-

ties have established their respective Roman colleges on a solid and permanent foundation, imitating in this respect the example of Catholics in the ages of faith, when the wealth of a few was cordially appropriated to the founding of the most splendid establishments of charity and of learning. Our wealthy Catholics need only to be appealed to in the proper way to secure the desired result of such an endowment to our College in Rome as will secure its permanency beyond all peradventure. And as the time for holding the great Ecumenical Council of the nineteenth century is drawing near, we confidently trust that this will be accomplished before it will be assembled, in order that our prelates may be able to appear with honor among their brethren on that magnificent occasion. Hence (without intending to supersede or interfere with the General Collections ordered by the late Plenary Council, which were intended to meet the immediate and pressing necessities of the College), we venture to propose to our Venerable Brethren the following plan, which we have no doubt

will be fully and speedily successful, provided they will be pleased to give it their hearty concurrence and co-operation. The plan, in brief, is for our wealthy Catholics at once to endow the College, after the example of our Fathers in the Faith, and of our brethren in other countries less favored than we are.

We propose, then, to appoint a zealous and efficient agent, and with the co-operation of our Venerable Colleagues to make an earnest appeal to our wealthy Catholic brethren in the larger cities and dioceses of the Union to contribute for this object, under the three following heads:

1. *Founders of Burses*, who will contribute, once for all, five thousand dollars in currency, yielding something over two hundred dollars in gold of yearly interest; and who will have the right of selecting from those who will be recommended and approved of by their respective bishops for this purpose, one student of the College forever.

2. *Patrons*, who will contribute one thousand dollars, once for all, and will be entitled

to send a student approved of by the bishop for three years.

3. *Life Members*, who, by contributing five hundred dollars, will share in the Holy Sacrifices and prayers of the College and of the students.

The names of all these three classes will then be enrolled and placed in a handsome frame to be kept in the chapel of the American College, and Solemn High Mass will be celebrated for them in Rome twice a year, once for the living and once for the deceased benefactors; besides the private Masses which each priest educated at the College will feel impelled to offer up frequently for his respective Patrons and Benefactors.

This plan, if zealously and efficiently carried out, will, we are convinced, accomplish the desired result in a very short time. One Catholic gentleman in Baltimore has already founded a Bourse, and others will follow his good example. We believe that we can safely calculate on the following amounts to be realized in the United States, under the three heads:

Twenty Burses at \$5,000.....	\$100,000
One hundred Patrons at \$1,000...	100,000
One hundred Life Members at \$500	50,000
	<hr/>
	\$250,000

To secure this result with promptness and certainty, a general co-operation of our Venerable Brethren and of our wealthy Catholics is alone needed. "Where there is a will, there is a way"; and we have only to say that our American College shall be suitably endowed and permanently established, and the object will certainly be accomplished. The great difficulty that we have hitherto felt in sending students to Rome has been the expense; should this plan succeed, the pension for each student will be very materially reduced, as the yearly income will pay the salaries of the officers, the repairs to the building, many incidental expenses, and the balance will be used for the expenses of the students, leaving so much less to be paid by the bishops.

After due consideration and mutual counsel, we have decided to appoint the Rev. George



H. Doane, Chancellor of the Bishop of Newark, and we bespeak for him the kind regards and earnest co-operation of our Venerable Brethren.

An immediate answer is requested to this, as it is desired that the work should commence as soon as possible. Should the plan proposed meet the approval of our Venerable Colleagues, an address will be prepared explaining the matter and addressed to those to whom the appeal is to be made, and published also in our Catholic papers, immediately after which the work will be commenced.

M. J. SPALDING,

Archbishop of Baltimore, and  
Chairman of Metropolitans.

JAMES F. WOOD,

Bishop of Philadelphia, Chair-  
man of Executive Committee  
and Treasurer.

N. B. Those to whom this circular will be addressed are requested to send their answer to the Treasurer, Philadelphia.

## THE DEVOTION OF THE SACRED HEART IN THE COLLEGE

BY REV. THEODORE A. METCALF, WHO ENTERED  
THE COLLEGE IN THE YEAR 1863

THERE is a little picture which has been hanging on the wall of one of the corridors in the American College for more than forty years, and is held in veneration by the students. It is a copy of Battoni's painting of the Sacred Heart, in the Church of the Gesù, Rome.

In the late sixties one of the students, perhaps rather rashly, undertook to introduce special devotion to the Sacred Heart, which at that time did not exist in the College. His proposal met with scant approval and was regarded as a meddlesome effort to add unnecessary acts of piety.

One day, however, this student saw in a shop window on the Via del Babuino the plain little panel, without a frame, and entered to

ask the price of it. To his surprise, a sum was demanded which would require all the pocket money he had on hand for the whole year. For several days he hesitated, but finally decided to make a sacrifice of his little store of lire, in the hope that Our Lord's promise to increase devotion to His Heart in any household where an image of it should be set up would be verified; and he bought the picture.

To hang it on the wall, without a frame, looked a bare thing; so he resolved to make the work a spiritual, if not a material, object of worth.

He wrote out a petition in crude Latin to His Holiness Pope Pius IX, asking for an indulgence for all who should salute the picture in passing, with the usual ejaculation in honor of the Sacred Heart. The Secretary of Propaganda (afterward a Cardinal) took the picture to the Holy Father, who blessed it, and with his own hands wrote on the petition a grant of the desired indulgence.

On an afternoon when allowed to absent himself from the daily walk, the student,

trembling, put the little picture on the corridor wall, near the door of the camerata room, with a paper stating the indulgence and its conditions.

Within a week every one saluted that picture, by raising his biretta in passing; within a month groups knelt before it, night and morning; and within six months Friday became a communion day, and the first Friday a general communion day.

Our Lord's promise was fulfilled; and to the present day that little picture, now framed and with a lamp burning before it, is an object of special devotion in the College. Who knows how many students during the past forty years have learned to love the Sacred Heart and have become its apostles at the foot of that picture, bought at the sacrifice of a little pleasure!

## “GIORNALE DI ROMA”<sup>1</sup>

MERCOLDI 1 FEBBRAJO, 1860

“DOMENICA 29 gennaio nella Ven. Chiesa detta dell’ Umiltà, dagli Alunni del nuovo Collegio degli Stati Uniti di America fu solennizzata la festa del grande Vescovo di Ginevra S. Francesco di Sales. L’autore di quel collegio, il Sommo Pontefice Pio IX che non aveala ancora degnato dell’ augusta sua presenza, scelse all’ uopo quel giorno; il quale fu veramente fausto non solo per quei giovani, che ardevano di porgere un attestato solenne di devozione e di gratitudine al loro munificentissimo benefattore, ma per quanti eziandio hanno a cuore di prender parte a que fatti, che sono luminosa prova dell’ incremento e della diffusione perenne della nostra santissima Religione. Difatti questo istituto, che e sorto in mezzo a cento altri onde va superba

<sup>1</sup>The principal facts in the *Giornale di Roma* of February 1, 1860, will be found brilliantly and eloquently described in the “Early Days of the American College” by the late Reverend Reuben Parsons, D.D. (See page 458.)

Roma, centro della Chiesa Cattolica, fu in tutto quel giorno oggetto di santa consolazione per ogni guisa di cittadini che trassero a visitarlo. Sul primo mattino, diffusasi la voce che il Santo Padre vi si sarebbe condotto dal Vaticano, una gran folla vi accorse, e ne fu pieno non solo il sacro edificio, ma le sale ed i coretti che lo circondano. Era il fiore delle dame e del patriziato romano; era l'eletta dei forastieri che qua soggiornano, Francesi, Inglesi, Americani, che desiderosi di assistere all'incruento Sacrificio celebrato dal Vicario di Gesù Cristo, amavano ricevere dalle sue mani il Cibo degli Angeli. La chiesa, ricca di ornati, di pitture e sculture, era cresciuta in decoro per semplice festivo apparato. Gli alunni americani, che sono nel Collegio Urbano della Propaganda, eransi uniti per la circostanza a quelli del nuovo collegio, e tutti in cotta aspettavano Sua Beatitudine, che verso le ore otto antimeridiane entro nel tempio, ricevuta alla porta dagli Eminentissimi Cardenali Alessandro Barnabo, Prefetto generale della S. Congregazione, di Propaganda Fide, e Prospero

Caterini, Prefetto dell' Economia di essa S. Congregazione, dal Secretario della medesima Mgr. Gaetano Bedini, Arcivescovo di Tebe, e dal molto reverendo D. Bernardo Smith, Monaco Cassinese, pro-rettore del Collegio.

“Il Santo Padre volle nella celebrazione del Santo Sacrificio essere assistito da Mgr. Bacon, Vescovo di Portland, negli Stati Uniti, e da Mgr. Goss, Vescovo di Liverpool. Il raccogli-mento, la compunzione, lo spirito della fede piu viva che tutta l'adunanza penetrava, specialmente nell' atto che il Santo Padre veniva corroborando col Pane dei Forti, non solo quei giovani che all' ombra del Santuario si educano al ministero ecclesiastico, ma tutta la numerosa schiera delle dame e dei signori accorsi nel tempio, fu cotanto sublime cosa, da potersi meglio concepire che descrivere.

“Sua Santita ascoltata quindi la Messa, celebrata da uno dei suoi Cappellani Segreti, con tutto il suo nobile corteggio e gl'illustri personaggi che aveano assistito alla sacra funzione, entró nel Collegio. Sulla porta lesse questa iscrizione”:



“SVCCEDERE . MAGNE . PIE  
O . ET . VETERIS . ET . NOVI . PARENS . ORBIS  
HIS . AEDIBVS . SVCCEDERE  
QVAS . AMERICANIS . TVIS  
IN . ECCLESIAE . SPEM . INSTITVENDIS . APERVISTI  
TIBI . ALVMNORVM . COETVS . VNIVERSVS  
TIBI . AMERICA . TOTA . GESTIENS . PLAVIDIT  
ET . PLACATA . ET . FAVSTA . OMNIA  
ADPRECATVR  
SIC . GREGORIANAE . AEMVLATOR . GLORIAE  
CVNCTIS . EPHEBEA . NATIONIBVS  
DES . DEDICES . FELICITER.”

“Salito al primo ripiano il Santo Padre sulla parete sinistra, che dal rampante della scala mette nel corridoio principale si degno leggere la Epigrafe monumentale, che ricorda ai posterì la istituzione del Collegio, e la quale è così concepita”:

PROVIDENTIA

D. N. PII . IX. PONT. MAX  
AMPLIFICATORIS . CHRISTIANI . NOMINIS  
QVAE . DOMVS . ANTIQVA . FVERAT . VIRGINVM  
SALESIAN  
HANC . ALVMNIS . AMERICAЕ . BOREALIS  
FOEDERATAE  
IN . ECCLESIAE . SPEM . DOCTRINA . ET . PIETATE  
EXCOLENDIS  
AERE . SVO . COMPARAVIT . CONGREGATIO  
FIDEI . PROPAGANDAE  
TANTI . OPERIS . INSTITVTIONEM . COLLATA  
PECVNIA . IUVARE  
CATHOLICI . CVM . EPISCOPIS . AMERIC . AN  
MDCCCLIX.

“E progredendo il Santo Padre dentro nell’ Aula massima, si assise sul nobile trono a dos-sello. Questa Aula amplissima era nobilmente decorata. Nella parete di mezzo sotto ricco padiglione vi faceva superba mostra di se lo stupendo ritratto di tutta intera la Persona Augusta del Sommo Pontefice, destinato a ricordare la venerata effigie del Munifico Fon-datore. Attorno al quadro erano disposte in ordine le seguenti festivi iscrizioni:”

## I

EIA . AGE . NOVA . PVBES . PLASVS . EXTOLLE  
EN . SVPREMVS . PASTOR . ADEST  
PRAESENTI . BEANS . SVO . ORE . NATOS.

## II

SALVE . CLARA . LVCE . NITENS . DIES  
QVO . PARENTEM . OPTIMVM  
EXCIPIVNT . LAETI . INTER . VLNAS . FILII

## III

QVI . NOBIS . AVCTOR . ES . COMMVNIS .  
LAETITIAE  
NOBISCVM . FRVERE . SINCERO . GAVDIO  
HODIE . AMOR . ET . LAETITIA . NATOS .  
PATREMQUE  
MAIORI . SIMVL . AMPLEXV . FOVEANT

IV

VT . TELLVS . NITIDO . RETECTA . SOLE . AFFVLGET  
SIC . NOVA . PVBES . LAETITIA . EXVLTAT  
DVM . ILLAM . ADVENTV . IVCVNDISSIMO  
PATER . BENIGNS . RECREAS

V

SALVE . PATER . SANCTE . AC . OPTIME  
TVIS . CVRIS . AEDIS . RENIDENS  
JAMDVDVM . GESTIT . PATERNI . VVLTVS  
SERENVM . VIDERE . IVBAR

VI

O . VTINAM . CANDIDA . PAX  
VSQVE VIGEAT  
ET . MVLTA . PER . QVINQVENNIA  
TE . NOBIS . DEVS . FLORENTEM . SOSPITET.

“Mentre tutti gli assistenti erano serviti di lauto rinfresco, gli Alunni del Collegio Urbano cantavano con l’accompagnamento di piena e scelta orchestra un inno, posto in musica e diretto dal R. signor D. Loreto Jacovacci, professore di canto ecclesiastico in quel Collegio. Nella nobile radunanza, che prendeva parte alla festa, notavansi Sua Eccellenza il sig. conte di Guyon, Generale comandante la Divisione Francese in Roma, il sig. Stockton,

Ministro degli Stati Uniti presso la Santa Sede, il sig. Console, e S. E. il Sig. Marchese Antici-Mattei, Senatore di Roma.

“Intanto il Rev. Pro-Rettore con tutti gli Alunni si fecero ai piedi del Santo Padre a rendere le dovute grazie del beneficio insigne della istituzione di cui erano chiamati i primi a fruire. E il fecero protestando al Sommo Pontefice che l'individuale sentimento di gratitudine confidavano essi non sarebbe smentito dai fatti, che la Santa Sede e la patria aveano il diritto di attendere da loro. Il circoscritto ufficio dei giovani fu da Mgr. Bacon, Vescovo di Portland, esteso secondoche richiedeva l'importanza della istituzione. E. quel Prelato, interprete dei sensi dell' Episcopato e dei fedeli degli Stati Uniti, a loro nome parlo a Sua Beatitudine: e ricordati i titoli di riconoscenza che gli Americani del Nord professano alla Santa Sede, non pote tenersi dal non confessare i benefici speciali che la Santità Sua avea resi a quelle distanti regioni, ove egli era testimonio del progredire che fa la Religione Cattolica, Apostolica, Romana, e della vene-

razione che ogni ordine di cittadini nutre per la Sacra ed Augusta Persona del Sommo Pontefice.

“Il Santo Padre accettando con Cuore commosso tante significazioni di omaggio, ne fu lieto oltremodo. Accrebbe poi il contento ricevendo dall’ Emo. Sig. Cardinale Barnabo un indirizzo, che gli Alunni del Collegio Urbano della Propaganda, di quell’ istituto che compendia in se la rappresentanza della universalità della Chiesa Cattolica, vollero si umiliasse a Sua Santità quale espressione dei sentimenti che animano nelle presenti condizioni sociali e politiche quei giovinetti, che nel successore di Pietro veggono il Padre Universale dei credenti in Gesu Cristo. Finalmente gli Alunni del Collegio Americano aggiunsero un’ altro attestato della sentita gratitudine. Ciascuno avea tradotte nel linguaggio della poesia le proprie emozioni; e supplicarono il Beatissimo a non isdegnare di ascoltarle. I piu aveano scritto nella favella inglese; ma vi furono ancora delle composizioni latine, francesi ed italiane. Delle quali ne

fecero poscia umile offerta in un libretto che le conteneva messe a stampa.

“Il Santo Padre a somiglienti affettuose dimostrazioni non ritenne piu la parola: e girato il penetrante sguardo sugli Alunni, e su quanti altri empivano l’Aula, parlo in questa sentenza:

“Uno dei primi pensieri dei Sommi Pontefici essere stato di propagare e conservare la fede nel mondo: aver percio rivolte le cure alla creazione di collegi in questa Capitale, perche da tutte le nazioni vi fossero educati i giovani che nei luoghi delle cattoliche missioni l’avessero predicata. Lui percio, con la fondazione del nuovo collegio, non aver fatto che seguire l’esempio dei gloriosi suoi Predecessori. Sembrargli quindi aver piuttosto adempito ad un dovere, che acquistato un merito. Dipoi, fattosi a mostrare quanto gran bene fosse questa Fede, vero dono del cielo, che solo ci e stato largito a sollievo e conforto delle umane vicende, in questa che e pur troppo valle di lagrime, aggiunse deplorare Lui grandemente che questa stessa Fede venga in special guisa

combattuta ai nostri tempi; e questo solo formare adesso il suo vivo e profondo dolore. Non essere d'uopo cercar le carceri e i martiri delle antiche persecuzioni, quando ciascuno e testimonio della guerra che non dissimile si fa ora alla Cattolica Religione, e a chi ne sostiene la purezza e la integrità. Non doverne noi meravigliare: questo fino dalla culla essere stato il retaggio di lei, che fra la persecuzioni e le avversità nacque e crebbe, e così continua il glorioso cammino. Il Vangelo di quel giorno ricordarlo assai opportunamente. Che se in mezzo alla persecuzione sia d'uopo armarsi di maggior costanza, maggiore appunto essere l'afflizione del suo cuore, nel vedere che in questa stessa penisola, che fu tanto da Dio privilegiata non solo col dono di questa Fede, ma con quello di esserne il centro e di possedere la Sede più augusta della terra, le menti ed i cuori andavan perdutamente stravolti.” E soggiunse: “No, non ci fa timore le armi e gli armati, né la forza di un qualunque potere. Non è la perdita del temporale dominio che ne produce nel cuore la massima



delle afflizioni. S'abbiano pure disgraziatamente i cooperatori di questa perdita le censure della Chiesa, e quindi siano abbandonati allo sdegno di Dio, qualora non si rivolgano alla sua misericordia. Molto piu ci afflige e spaventa il pervertimento delle idee; quest' orrendo male di tutte falsarle. Il vizio, difatti, e preso per virtu; la virtu presa per vizio. Si giunse perfino, in qualche citta di questa povera Italia, a far la vera apoteosi del sicario e dell' assassino! E mentre si prodigano acclamazioni ed encomi agli uomini ed alle azioni le piu malvage, si ha il coraggio di chiamare ipocrisia, fanatismo, ed abuso di Religione la costanza nella fede e la stessa episcopale fermezza nel tutelarne le sante ragioni e i provvidi benefizi. E disse ora piu che mai essere tempo di prenderne le vendette in nome di Dio; e le vendette del Sacerdozio e del Vicario di Gesu Cristo non esser che la preghiera e l'orazione, perche tutti si convertano e vivano. Il sommo dei mali esser pur troppo la corruzione del cuore e il guasto della mente: questo non potersi vincere che col massimo miracolo da operarsi da Dio, e da

intercedersi colla preghiera. Alla quale con parole veramente ispirate, così il Santo Padre era sopra di se levato, esorto tutti, e specialmente i giovani destinati a portar la Fede nei loro lontani paesi.”

Dopo il discorso, Sua Santità levandosi mentre impartiva con voce commossa l’Apostolica Benedizione, tutti gli astanti erano genuflessi. Sui volti di ognuno leggevasi l’ammirazione, i cuori palpitavano, nessun ciglio era asciutto. Egli mossosi, tutti trassero innanzi, e a vincenda si sospingevano verso l’Augusta Persona, toccando chi gli abiti, chi le mani, chi nuovamente prostrandosi, a stampare sopra di Essa, come potevano, un affettuoso e riverente bacio.

Scontratosi poi con S. E. il Sig. conte de Guyon, Sua Santità si degno esprimergli riconoscenza perche, avendo fatto disgombrare del vasto locale le truppe francesi che vi erano acquartierate, aveva contribuito ad accelerare l’inaugurazione di un istituto, a cui e legato il futuro sviluppo del cattolicesimo nelle vaste contrade dell’ Unione Americana.

Uscito dall' aula il Santo Padre giro l'ampio locale, compiacendosi di osservarlo intero a parte a parte, lodandone la distribuzione, e mostrando per ogni altra cosa la Sua sovrana soddisfazione. Arrivato alla vasto e ricca Cappella, Sua Santità fu dal pro-rettore ed Alunni ringraziata dell' essersi degnata di lasciare in dono il ricco calice e la preziose ampolle, di cui aveva fatto uso nella celebrazione del Santo Sacrificio. E tornato là dove la scala grande comincia a discendere, di rincontro alla lapida monumentale ricordatrice della istituzione del Collegio, sulla destra trovo allegata l'altra che dira ai posterì la prima solenne visita, e che lesse concepita in questi termini:

“IV . KAL . FEBR . AN . MDCCCLX.  
 FESTO . DIE . FRANCISCI . SALESII  
 PIUS . IX. PONT. MAX.  
 PARENS . ET . AUCTOR . COLLEGII . AMERICAE  
 BOREALIS . FOEDER  
 SACRIS . OPERATVS . IN . AEDE . N  
 ALVMNOS . DAPE . COELESTI . PAVIT  
 DOMVM . PROPITIVS . INVISIT  
 OMNES . ADMISSIONE . ET . ADLOQVIO . DIGNA-  
 TVS . EST.”

La semplicità del dettato diverrà più eloquente dalla narrazione che ne faranno gli

alunni, presso i quali la memoria di questo giorno, con i successi di cui fu ferace, diverrà tradizionale e sarà imperitura.<sup>1</sup>

<sup>1</sup>*MORONI*. “Dizionario di Erudizione,” vol. xcvi, page 26 et seq. There will be found further details and references to other volumes of the series; also to the “Civiltà Cattolica,” relative to the foundation of the American College in Rome.

## EARLY DAYS OF THE AMERICAN COLLEGE<sup>1</sup>

IN URBE

ON THE afternoon of December 7, 1859, about an hour before the church bells of the Eternal City were to proclaim the moment for the recitation of the evening "Ave Maria," thirteen students of the Urban College de Propaganda Fide issued from the venerable portal of that institution; but not for a promenade of the usual kind which, during the previous two hundred and thirty-two years, the not improbable *flores martyrum* had always taken for their health at about that time of day. In those days Rome belonged to the Romans. It is true that ever since the period of the first French Revolution, when many of the descendants of the Quirites had been indoctri-

<sup>1</sup>Printed in the Annual Report of the Alumni Association of the American College of the Roman Catholic Church of the United States, Rome, Italy, Seventeenth Annual Reunion, Brooklyn, N. Y., May 22, 1901, and in the New York Freeman's Journal, June 9, 1906.

nated with the specious ideas of "Liberty, Fraternity, and Equality," there had survived in the City of the Popes an enterprising quota of admirers of the foreign exotic; and in the year 1859, these gentry, either sincerely or hypocritically, were whispering a hope that the advent of "Italy, One and Indivisible," was imminent. But the immense majority of the Romans, of both the plebeian and the aristocratic order, were then devoted subjects of the *Papa-Re*; and not only were they imbued with the idea that their city gained temporal prosperity through the presence of ecclesiastical institutions which entailed an influx of foreign *Quadrini*, but that they felt a Roman and a Catholic pride in every development of those institutions, and every indication of a change in collegiate or monastic routine challenged their attention on the instant when it was manifested. Therefore, it was that when, on the afternoon of December 7, 1859, the thirteen Propagandists were seen to be accompanied by thirteen youths who were clothed in a uniform which had never before attracted the Roman

eye—a dress similar to that of their escorting friends, but with trimmings of blue in place of the familiar red—the neighborhood wondered as to the identity of the strangers. Some there were, however, who thought that the new scholastic insignia evinced the birth of a new Pontifical College; and when they noticed that the little procession, closed by the beloved Rector of the Propaganda, the Abbate Tancioni, arm in arm with Dom Bernardo Smith, a Benedictine monk of San Callisto, was followed by the gala carriages of two ornaments of the Curia Romana, they knew that they thought aright. One of these carriages was that of Cardinal Barnabo, Prefect of the Congregation of the Propaganda, who was to represent the Supreme Pontiff of Christendom at the opening of the American College del Nord, and who, by virtue of his office, was to be the cardinal-protector of the institution. The second carriage was occupied by Mgr. Gaetano Bedini, titular Archbishop of Thebes (afterward Cardinal, and Archbishop of Viterbo), and Secretary of the Propaganda.



Archbishop Bedini had been Apostolic Pro-Nuncio in the United States in 1853; and although his experience in the great republic had been saddened by continual manifestations of the "Know-Nothing" spirit which was then rampant in these "Anglo-Saxon" regions, and even by overt threats against his life, he had conceived an affection for the land, and ever afterward he predicted a glorious future for the American Church. It was in order to hasten the devoutly desired consummation that the great-hearted prelate, immediately after his return to Rome, had urged upon Pope Pius IX the establishment of a pontifical American College which, as he fondly believed, would aid in the perpetuation of a truly Roman spirit among the clergy of the United States. Pio Nono welcomed the suggestion; and to no man so much as to Archbishop Bedini was the actuation of the project due. With brain and heart he labored for the great end until it was accomplished; and the writer well remembers an instance of the zealous prelate's muscular exertions even unto profuse

perspiration, as he endeavored to render the long-dismantled College church fit for divine worship. A few days before the great event I was one of a band of Propagandists who entered the future college in order to take note of the progress being made. After a cursory inspection of the refectory and the students' rooms we entered the church; and there, amid a cloud of dust, divested of his cassock, resplendent in shirt-sleeves and knee-breeches, was Archbishop Bedini polishing candlesticks, scrubbing marbles, etc. It is not surprising, therefore, that on the afternoon of the eve of the feast of the Immaculate Conception, six years after the termination of his American mission, a smile of both gratitude and triumph should have illumined the handsome visage of Archbishop Bedini as he waved his hand from his carriage as a signal for an advance on the Via dell' Umiltà.

It is generally stated that the original students of the Pontifical American College del Nord were thirteen in number. However, they were but twelve; for Mr. McGlynn was an



THE ELEGANT GARDEN OF THE COLLEGE



alumnus of the Propaganda, bound by oath to obey the authorities of that institution, and he had been merely loaned to the new college as a temporary prefect who would use his several years of experience as a Roman student in the task of initiating the young Americans, all but three of whom (Seton, Parsons, and Meriwether) were then strangers to clerical discipline, in that not easily mastered rôle. He wore the uniform of our college for little more than three months, being ordained on March 24, 1860, and then returning to the Propaganda, whence he departed for his mission on September 26 of the same year. A brief notice of "the original twelve" may be acceptable to the later students of our Alma Mater, and it shall be given in the order of their seniority. Robert Seton, of New York, had been a *convictor* of the Propaganda for two years when he helped to colonize our college; but he departed from the institution on April 22, 1861, and soon afterward entered the Academia dei Nobili Ecclesiastici, where he was ordained in due time and was enrolled in the Roman

*prelatura*. Reuben Parsons, of New York, had also been a *convictor* of the Propaganda; but after his residence of sixteen months within those venerable walls, the opening of our college entailed his transmigration. He was ordained on June 10, 1865. Patrick Riordan, of Chicago, left our college for a residence in the Roman establishment of Saint-Esprit on August 5, 1860; but he soon proceeded to Louvain, where he was finally ordained, and he is now Archbishop of San Francisco. Michael Clifford, of Chicago, departed for his home on January 11, 1863, having decided that his vocation was that of a layman. Michael Augustine Corrigan, of Newark, was ordained on September 19, 1863, leaving for his mission on August 7, 1864; he became Bishop of Newark in 1873, Coadjutor of New York in 1880, and Archbishop of New York in 1885. William Meriwether, of Charleston, S. C., was ordained on June 5, 1864, and left for his mission on July 2, 1865; a few years afterward he entered the Society of Jesus. William Poole, of Savannah, was ordained on May 22,

1866. Claudian Northrop, of Charleston, S. C., left for home on August 21, 1865, and was ordained in the following year. Ambrose O'Neil, of Albany, N. Y., was ordained on April 4, 1863. Anthony Zingsheim, a German (Rhenish Prussian), was ordained for the Diocese of Alton, Ill., on May 30, 1863. Thomas Gibney, of San Francisco, was compelled by ill-health to change climate on May 1, 1860; he selected that of the Emerald Isle, and in due time he was ordained at All Hallow's. John Cassidy, of San Francisco, was ordained on June 10, 1865.

The entrance of "the original twelve" into their new habitation was appropriately made over the threshold of the church of the College, that little gem of a sanctuary which for centuries the Romans have known as "The Venerable Church dell' Umiltà." His Eminence the Cardinal-Prefect, seated on a throne at the Epistle side of the high altar, at once announced that another was then added to the list of Pontifical Colleges. The Litany of the Saints was chanted by the choir of the Propa-



ganda, since, of course, our own choir was *in futuro*; then Cardinal Barnabo resumed his seat and pronounced an apposite discourse, which was couched in terms of the usual Roman simplicity, but the eloquence of which still reminds us of the thrills which he then excited in our youthful heart. We regret that among the notes which we prepared in illustration of the events of those early days of our Alma Mater, we did not attempt a record of this oration; but its significance will be realized when we state that it was in the main a paraphrase of that holy sermon of Pope St. Leo the Great on the natal day of the holy apostles Peter and Paul, in which that grand Pontiff congratulated Rome on having become, through the ministry of Sts. Peter and Paul, “a disciple of truth, whereas she had hitherto been the mistress of error.” It was through Sts. Peter and Paul, as St. Leo declared, and as the Cardinal repeated, that “Rome presented to the world the sight of a holy people; a sacerdotal and royal city; a transformation into a principality which governed the world through the Holy

See of Peter, and a city which ruled more extensively through its religious authority than it had ever ruled because of its worldly power.” The mind of His Eminence was naturally concentrated on the great Republic of the West, although his words appeared to treat of the greatest of Empires; and both the present and the future of our country, *mutatis mutandis*, were considered by the auditors when they heard those words of St. Leo: “And that great city, ignoring the Bestower of its grandeur, adopted the errors of every people whom it subjugated; and it flattered itself on having become very religious because it had rejected no falsehood. But just as that city had been firmly grasped by Satan, so it was finally freed through Christ.” Benediction of the Blessed Sacrament terminated the memorable function, and the Collegio Americano del Nord had entered upon its career.

Until March 3, 1860, when Dr. William McCloskey, of New York (since Bishop of Louisville, lately deceased), became the first Rector of our College, the position of Pro-

Rector was held by Dom Bernardo Smith, O.S.B., one of the three Professors of Dogmatic Theology in the Propaganda. During the first few weeks that followed the opening of the institution the learned but simple-minded Benedictine frequently regaled us with anecdotes illustrating the interest which our venerated Pio Nono was continually manifesting in regard to his latest scholastic foundation. Although fully sensible of the importance of our country, and consequently of our College, we were disposed to swallow some of these stories with a fanciedly due quantum of salt; but His Holiness himself soon proved to our full satisfaction that Dom Bernardo had not exaggerated—in fine, Pio Nono gave to us two proofs of his fatherly and pontifical affection which justified the Pro-Rector in his proud ejaculation: “*Non fecit taliter omni nationi.*” Toward the end of January, 1860, we were notified by the Chamberlain-in-Chief of His Holiness that on the morning of the 29th, the feast of St. Francis de Sales, the Pontiff would celebrate Mass in our church, and would ad-

minister holy communion, not only to us, but also to such of the American and other English-speaking residents in Rome as would wish to avail themselves of the favor. We could scarcely credit the announcement; but tangible evidence of its truth was given to us throughout the 28th, as many batches of butlers and other servants from the Vatican carried to our *sala grande* quantities of gold plate, elegant and precious porcelain services, and all the other paraphernalia with which the Pope-King furnishes a table at which he deigns to place such guests as he may invite, very rarely, to a state banquet. For Pio Nono had invited himself to breakfast with us, and our own presence was all that we were to contribute to the feast. His Holiness had chosen the feast of St. Francis de Sales as the occasion for his visit and for his celebration of Mass in our church, because it had been his custom, before his elevation to the Papal Chair, to say Mass in that church on that day if he were in Rome at the time. During more than two centuries the buildings which we occupied had formed a convent for

the nuns of the Visitation; and since the holy Bishop of Geneva had founded their order, his festival had always been observed with great solemnity in the *Chiesa dell' Umiltà*, a fact which Pio Nono desired the Romans to remember. The Pontifical *cortège* arrived at precisely eight o'clock; a detachment of the Noble Guard flanked either side of the sanctuary, while a body of the Swiss Guard formed two lines extending to the church door; the prelates of the Papal Court disposed of themselves in such a manner as not to incommode the many lay persons who had thronged into the diminutive church; and our little band of students—the hosts of the Supreme Pontiff—found place behind the reredos. The congregation was composed of the flower of the Roman patriciate and of nearly all the English-speaking Catholics then in Rome. Among the more distinguished of the foreigners we noted the Count de Guyon, commander of the French Army of Occupation, and Mr. Stockton, the American Minister to the Holy See. Of course the Roman Senator, the Marquis

Antici, attended in full *gala*. At the Mass the Pontiff was assisted by Mgr. Bacon, Bishop of Portland, and by Mgr. Goss, Bishop of Liverpool. When the service was completed and the Pontiff had deposed his sacrificial vestments, he knelt on a prie dieu in order to assist at a Mass of Thanksgiving. Imagine our feelings during that half-hour as every now and then we gazed on the beautiful and enraptured features of Pio Nono. It is a matter of cold history that Pius IX captivated hearts as few even of the Popes had captivated them, and therefore it is not surprising that even at that solemn time we could not turn our eyes from him; as for himself, his eyes never turned from the Tabernacle. At the conclusion of the Mass of Thanksgiving, His Holiness arose and blessed us all; then he directed his steps to the inner precincts of the College, followed by such of the Roman patricians and foreign visitors as he had invited to breakfast with him and his American boys. As we entered the *sala grande*, it goes without saying that we scarcely recognized the big and ordinarily bleak apart-

ment. The servants of the Vatican had shown a truly Latin taste in its decoration; everything was simple, beautiful, and neat. A long and wide table, some forty feet long, was covered with snowy damask; the shimmer of gold plate and of crystal dazzled the eyes; but as for the edibles, we were too excited to think of them. However, we were not to sit at the table. At the upper end of the hall a small table had been placed on a dais which was raised about six inches above the floor, and at this table His Holiness sat alone, as the Papal etiquette demands. Along each of the side walls of the apartments two rows of chairs had been placed, the rows being well separated, and each chair affording plenty of elbow room. These seats were assigned to our lay visitors and to the more venerable of the prelates. The younger of the ecclesiastics and all of us students were ranged as wall-flowers behind the chairs. When the Pontiff had given the signal by raising a cup of chocolate to his lips, the servants—and there were too many of them—plied us all with eatables; and very soon we felt very much



at home, although the gold plate did not seem very homelike. I said that the servants waited on us; but I must not forget that one or two of us were served by gentlemen of the Noble Guard. All the company acted very much as though they were in a private dining-room, although most eyes were ever and anon turned on the Pontiff. As for His Holiness, we noticed that he took but one cup of chocolate, and ate but a small portion of a roll; he kept up a smiling conversation with the two prelates who stood at his side, interrupting it at intervals with some remarks to the patrician ladies who sat near his table. The breakfast of an Italian does not last very long, nor was this Papal collation an exception; but the chocolate and coffee were superb, the *presciutto* and other *intermezzi* were delicious, the rolls were almost French, the butter was sweet, the fruits were worthy of Italy, and the *dolci* were the best I have ever eaten. But after all, not one of us hosts, and probably few of our guests, were not glad when the end of the breakfast was indicated by the withdrawal of the Pope's

attendant to a position behind his chair; all were anxious to hear the Pontiff speak, for it was generally believed that he would avail himself of the opportunity to protest against the Subalpine machinations which were then being directed against the Romagna.

Bishop Bacon now arose, and advancing to the middle of the hall, thanked His Holiness in French, in the name of the Catholics of the United States of North America, for his foundation of our College, and for the great honor which he had just conferred on its students. The Pontiff replied briefly in French, insisting that he had merely performed a duty when he established a Pontifical College for the Roman training of an American clergy; that the chief energies of a successor of Peter had ever been directed toward the propagation and the preservation of the Faith in every part of the world, and that his predecessors had ever thought that the great end could be furthered by no means so efficacious as the creation of Roman colleges for all the ethnological and linguistic families which form the Catholic

Church. After a concise development of this idea, His Holiness drew attention to the melancholy fact that the gift of Divine Faith with which he desired to see the great republic endowed—that gift which is the principal comfort of nations in every vicissitude—was combated in our day in a peculiar manner. This fact formed the principal grief of his Pontificate; even in Italy, the possessor of the Center of Faith, since she is endowed with the Primatial, and therefore, the Most August See of Christendom, the minds and hearts of many men seemed then to covet an intellectual and a spiritual darkness. “We fear none of the armed forces of human governments,” exclaimed the Pontiff. “Not even the threatened loss of our temporal dominion is to be numbered among our most grievous afflictions. Let the authors of that misfortune suffer the censures of the Church, and be abandoned to the indignation of the Almighty, if they do not throw themselves at the feet of His mercy! But we are afflicted, aye, frightened, because of the present horrible perversion of ideas in so much of

human society—because of the now almost general tendency to falsify everything. On all sides vice is paraded as virtue, and virtue is proclaimed as vice; even in our now unfortunate Italy, a cowardly assassin is presented for the veneration of mankind.” By this latter remark Pio Nono indicated Agesilao Milano, a would-be Czolgosz of that day. “And while the subverters of social order apotheosize a murderer,” continued His Holiness, “and while they laud every other species of criminal, they brazenly stigmatize as fanaticism every instance of episcopal firmness which is exercised for the good of mankind.” The impassioned but nevertheless deliberate manner of Pio Nono as he pronounced this discourse, only a synopsis of which we have here given, produced a profound effect upon his auditors; sighs and even sobs accentuated the barely heard quasi-clapping of hands; many of the Noble Guard and other patrician young men then took a vow which they soon actuated by entering the heroic ranks of those who followed Lamoricière, Pimodan, and Charette, in

the glorious though ill-fated campaign of Castelfidardo, and the enthusiasm of the destined soldiers of the Cross would have been shared in the same manner by several of our "original twelve," had they not remembered that God called them to fight for the Church in another fashion. When the Pontiff had concluded his remarks, he arose, and in that majestic and almost preternatural manner which was his own, he pronounced the words of the Apostolic Benediction. As he concluded, his look, his tone as he uttered the "*et maneat semper*," and his fervent folding of his arms on his throbbing bosom—as though he had really gathered thereto every one of us, left an impression in every heart which death will scarcely efface. He knew that duty called him to the Vatican; but when the Noble Guard moved forward as though to clear a passage for his progress to the door of the hall, he restrained them with a slight gesture, and the entire company then impetuously though venerationally rushed upon him. Happy were those who could kiss his feet; many were per-

force contented with kissing his stole or his soutane; his graceful hands were at the disposal of all who succeeded in grasping them. At length he reached the outer portal of the College; but when one of his chamberlains opened the door of his carriage, he smilingly told the prelate that he had another visit to make. I do not know whether the then famous Augustinian nunnery, entitled *delle Vergini*, has been suppressed by the Piedmontese invaders of the City of the Popes, but at that time this convent, immediately across the street from our domicile, was the happy home of many of those cloistered women whose prayers and voluntary mortifications entailed so many blessings on Rome. This was the institution which Our Holy Father wished to visit; and when one of the Papal suite rang the bell, you may imagine the astonishment of the portress, when, on opening the door, her eyes were dazzled by the glitter of the Papal *cortège*. I was immediately behind Pio Nono as he stood at the threshold, and I clearly perceived the little nun's tremor, mingled with joy. As

was his habit on such occasions, the Pope had sent no warning of his intended call on the community. "I have come to see you all, Sister," he exclaimed, as he entered the vestibule, and passing by the reception-room, walked toward the inner door, which gave access to the cloister. Thoughtlessly or innocently, some of our students followed the Pontiff and his immediate attendants; but just as the Papal party had entered the inviolable precinct, two of the Noble Guards, who had stationed themselves at either end of the forbidding door, crossed their swords before the venturesome Americans. Pio Nono heard the clash of steel, and turning immediately, he said: "Allow the Americans to enter. I break the cloister for this occasion in their favor." All the other hitherto privileged individuals, patricians and all, returned to the street; but we, for probably the only time in our lives, were soon inside of a cloister, and in face of as interesting, as healthy, as happy looking, and in many cases, as beautiful a set of women as we had ever seen. For a short time the Pope



listened to the expressions of gratitude which the Superioress poured forth, the lady taking care to remind His Holiness that once before, when she was a Superioress in Spoleto, she had welcomed him in her convent, he having been the Spoletan Ordinary. Whether any of the nuns availed themselves of the opportunity to communicate any private griefs to the Head of the Church and the earthly master of all religious communities, I do not know; for His Holiness having given us permission "to look around the convent," I accompanied some of my companions on that errand. Of course our "inspection" was brief. But we noted that the chapel, as in all convents, was everything that it should have been; that the cells were of fair size—larger than some of our rooms over the way—and presenting an appearance of exquisite neatness, albeit in each case the furniture consisted merely of a little bed, one chair, a wash-stand, and a kneeling-bench, with, of course, the ever-present crucifix and a Madonna. The feature that impressed us the most, after the look of preternatural serenity

which illuminated the face of nearly every nun, was the absolute cleanliness, the waxlike purity of every visible article. Microbes were little known in those days; but I do not believe that a baneful one was hidden in that convent. Truly, the occasion was interesting; but we had just begun to appreciate it, when we were informed that Pio Nono was about to depart, and that therefore we should now bid a farewell to the cloister which we had so strangely penetrated.

The second and perhaps the most interesting manifestation of the interest Pius IX took in our College, although it was by no means the last, was accorded shortly after that grand day in the Umiltà. We were informed that since His Holiness had given a "party" to us in our house, he expected that we would make our "party call" on him in due time; and lest any *contretemps* should occur, the Pontiff deigned to appoint the day when he would receive us all, not formally, but *en famille*, in his own palace at the Vatican. Accordingly, headed by our Pro-Rector, Dom Bernardo, we

presented ourselves in the Papal antechambers at the appointed time. We were not obliged to wait for even five minutes. Without any notice to us of the Pontifical approach, the door of Pio Nono's own sitting-room was opened; and His Holiness came forth, dressed simply in his white soutane, without stole, and wearing a red cloak, for although the Vatican is phenomenally agreeable in temperature at most times, the day was exceptionally chilly. After the usual prostration, the Pontiff extended both his hands to us, and when we had devoutly and filially kissed them, he laughed most cordially, saying: "Come, now, *giovanotti*, you were my hosts the other day; to-day I shall play the host to you. And I shall do so by showing you all over my house." The sole attendants on the Papal person on this occasion were the chief chamberlain, Mgr. Borromeo (afterward Cardinal) and Mgr. de Mérode, the Pontifical Pro-Minister of Arms. Naturally, these gentlemen would have retained their places at either side of His Holiness; but they were told to "drop ceremony,"

as Pio Nono wished to be at home with his guests. To detail all that was shown to us during the more than two hours of our familiar converse with the Father of the Faithful would be superfluous when one is writing for the edification of persons who are well acquainted with the grandest and most historically interesting palace in the world. Of course we were not taken through the twelve thousand rooms of the Vatican; but through all the principal apartments, such as the library, the museum, the picture galleries, the *Loggie di Raffaele*, etc., Pio Nono acted as our *cicerone*. Certainly no band of American sightseers in Rome ever had so careful, so well-informed, and so appreciative a guide. In the picture galleries the Pontiff sought for our opinions on the many masterpieces; in the library he brought forth from their carefully guarded resting-places some of the most treasured manuscripts—among others we handled an original codex of Dante's "Divina Commedia"; in the museum he was both solemn and witty as he descanted on either the most edifying or the most amus-

ing of the antiquities. The time passed too quickly. At length we could perceive that the enchantment, or the dream, or the vision, was about to terminate. Pio Nono took a position in front of us all, and said most sweetly: "Now I know that you want to say something nice to me about my visit to your college, and about the charming time that you have had to-day under my roof. Well, you may say something; but I must tell you that just now I want no compliments. I receive compliments nearly every hour of the day, and they tire me. If you must present me with an address, couch it in English, so that it may seem strange in my ears." We looked at each other; who was to do the talking, and how could he acquit himself in the present and in the suggested circumstances? His Holiness perceived our quandary, and he smiled more heartily than did Mgr. Borromeo or Mgr. de Mérode; if we students smiled, the exhibition must have been very faint. Then the Pontiff looked each one of us over, finally indicating Mr. Clifford, and telling him to speak his piece; but the unfortu-

nate youth blushed like a school-girl, and took refuge behind the tall form of Mr. O'Neil, a proceeding which infinitely amused our venerable tormentor. The Pope essayed a second choice, and it fell on Mr. Seton; but that usually intrepid young man seemed to be asking the tiled flooring to give way beneath him. Finally, just as I was hoping that Dom Bernardo would come to our relief, Pio Nono nodded to me, saying encouragingly: "You have an open face—*voi avete la faccia franca*. Pronounce an oration!" I can not now understand how it was that I dared an attempt at enunciation; but I did venture, realizing also that to address a Roman Pontiff formally and extemporaneously is no easy matter, and that to know that he understands only a few words of your speech does not better one's predicament. I can not now recall what I said; probably I did not know at the time; and probably none of my companions knew. But great was the enjoyment of the Pontiff; and in order to help me along, he ever and anon repeated some one of my words, saying: "Good! that means,"

etc. I never loved Pio Nono more than when he told me that I had "orated" sufficiently. The apartment in which we had paused was about as long as one of the blocks in Broadway; and when His Holiness waved his hand toward the furthest perspective, we descried in the distance a number of pontifical lackeys moving around a table. As we neared what seemed to be an object of interest to these servants, we heard a tinkling of glass and silver; and then we knew that Pio Nono was about to bid us farewell in a very cordial manner. The servants withdrew, and Mgr. de Mérode asked His Holiness to take a bit of lunch, handing to him at the same time a glass containing some liquid which steamed a little, and also a bit of cake. The Pontiff sipped a teaspoonful and requested us to help ourselves. Mgr. de Mérode emptied the glass which Pio Nono had returned to him, and then imitated Mgr. Borromeo in his attack on the cakes and *dolci*; the Americans had already begun to show their appreciation of the Papal hospitality, and they found that the liquid was hot



lemonade, simply flavored with some delicious cordial. The *collazione* was soon finished; and then, with a final benediction, Pius IX bade us return to the College which he had founded, there to continue the labors which were necessary to fit us for the ministry among a people whom he dearly loved. “*Non fecit taliter omni nationi.*”

REUBEN PARSONS, '65.

## REMINISCENCES, 1873-1875<sup>1</sup>

I SHOULD say, first of all, that it was near the hour of ten on the night of November 2, 1873, that the present Bishop of Newark and myself took hack No. 24 at the *Stazione* and rode down the Umiltà for the first time. After an introductory interview with the Rector we were shown to our luxurious apartments and began our experience.

Next morning when we looked over the crowd we found the College to be organized as follows: Rector, Very Rev. Silas M. Chatard, D.D., present Bishop of Indianapolis; Vice-Rector, Rev. Michael Mahoney, D.D.; Resident Priests, Revs. Ubaldo Ubaldi, D.D., and Torquato Armellini, S.J.; Sacristan of the Church, Don Giuseppe, D.D.; Sacristan of the Chapel, Maurice Burke. John Schandel and Joseph O'Keefe led the choir, and John Laughran was Librarian. The ever faithful Davidde was chief of the servants

<sup>1</sup>Printed in the Annual Report of the Alumni Association, 1901.

and purveyor in ordinary of *broda alle dieci*.

There were three Cameratas, as follows:

I CAMERATA.

Prefect, Rev. Louis Hostlot  
Beadle, Fred Brummer  
Michael Gleeson  
Wm. McDonald  
John Laughran  
Maurice Burke  
Thomas Mahar  
James Curran

II CAMERATA.

Prefect, John Schandel  
Beadle, James Sinnott  
Cornelius Mahoney  
Michael Holland  
Andrew Byrne, C.S.P.  
John Woods  
Henry Moeller  
Bernard Clarke  
Joseph O'Keeffe

III CAMERATA.

Prefect, Fr. Fitzmaurice  
Beadle, Henry Semple  
Michael Brennan  
Frank Wall  
Chas. McDonnell  
William Lawlor  
Denis O'Connell  
Eugene Donnelly  
John O'Connor  
Edward Conroy  
Charles Payten  
John Burke  
Peter Halloran

All, without exception, were subsequently ordained to the priesthood. Looking over the list we note with sorrow that, with the excep-

tion of the Rector, all the priests and twelve of the students have gone to their eternal rest. Of the nineteen remaining, four are bishops: Burke, of St. Joseph; McDonnell, of Brooklyn; Moeller, of Columbus, and O'Connor, of Newark. Denis O'Connell wears the purple and Eugene Donnelly is a Rural Dean. The others are all working faithfully in their allotted fields.

Over at the Propaganda the inimitable Don Bernardo Smith held the chair of dogma, while the suave Tuzi discoursed on the Sacraments. The renowned Galimberti lectured on Ecclesiastical History, and our own Ubaldi taught Sacred Scripture. The Class of Morals was conducted by Dr. Caprara. Dr. Segni and an Augustinian Father from the Porta del Popolo acted as substitutes during the illness of Drs. Smith and Caprara respectively.

At home the repetition classes of theology and philosophy were conducted by Dr. Ubaldi. The venerable Fiorentini was professor of music, and his son, Pippo, the advocate, played

the organ. Mr. Giuseppi Divoti unfolded the mysteries of the Italian language.

The only changes in the *régime* during my days were the appointment of Cardinal Franchi to succeed Cardinal Barnabo, deceased, as Protector, and the appointment of Dr. Hostlot as Vice-Rector in 1874.

At Trinity, 1874, our ranks were thinned by the promotion of Dr. Hostlot and the departure of Gleeson, McDonald, Laughran, Schandel, and Brummer. (Laughran, however, returned in the fall and remained some months until he received the Doctorate.)

The College was then reorganized with only two Cameratas:

I CAMERATA

Prefect, Mahar  
Beadle, Moeller  
Burke  
Curran  
Holland  
Mahoney  
Sinnott  
Byrne  
Woods  
Clarke  
O'Keeffe  
Brennan

II CAMERATA

Prefect, Fitzmaurice  
Beadle, Wall  
Semple  
McDonnell  
Lawlor  
O'Connell  
Donnelly  
O'Connor  
Conroy  
Payten  
Burke  
Halloran

In this shape we went into *villeggiatura* at Albano, where the one notable thing to break the merry course of our vacation was the visit of Archbishop McCloskey and Dr. Anderson, the astronomer. In September, Sinnott caught the fever and hied himself home to his native heath, whence he returned not until Christmas. Brennan caught a heavy cold the night we ascended Monte Cavo to see the sun rise, and on account of his subsequent illness he was ordained ahead of his class and sent home, with slender chances of recovery.

As we all know, the social side of the College finds its supreme expression in the *mix*. We had our *mixes*, but really, the only thing I can definitely remember about them is Mahar's "Row, row, row!" There was also a solo, "Beloved Star," which was suppressed by lawful authority.

You remember the *Salone* and how sacred a place it was. We got in there once that I am sure of, and that was for the purpose of presenting a purse we had gathered among ourselves to Dr. Ubaldi on the eve of his de-

parture for New York, for he had been chosen to accompany Monsignor Roncetti, who was bearer of the *biretta* to the first American Cardinal. This was in the spring of 1875. I saw the *Salone* in 1893.

Our chief sport was baseball. In my time we had two celebrated clubs, the *Quid-sibivults* and the *Prosits*. The batteries were Mahar and Holland, Mahoney and Burke. Umpire, Clarke. The seminarians of Seton Hall, New Jersey, were kind enough to send us some balls and bats, in return for which we sent them resolutions of thanks, approved in open meeting, and signed by the committee. The action of the Seton Hall boys should be imitated. I might mention that the bats were bored full of holes by the customs officers. What were they looking for?

Perhaps the most sensational event during my time was the arrival, in June, 1874, of the First American Pilgrimage, headed by Bishop Dwenger, of Fort Wayne. Naturally we were greatly excited. Many of the pilgrims had personal friends in the College, and their com-



ing was like a visit from our own. Dr. Chartard extended the hospitality of the house and gave the pilgrims a grand banquet. When they had their audience with the Holy Father we were admitted, and when Cardinal Franchi said Mass for them in the newly excavated basilica of St. Petronilla we were there and shared with them the hospitality of Monsignor de Mérode, Almoner of His Holiness. In fact, we were identified with them all through. Many of them were present with us in St. Peter's on June 21, when the Pope came down secretly to the *Loggia* to hear the *Te Deum* on the anniversary of his coronation, and were with us afterward on the piazza when that great demonstration was started by some one who caught sight of the Pope as he passed a window on his return. It was like a cyclone. In five minutes there were forty thousand throats shouting, "*Viva Pio Nono, Pontefice e Re!*" Enthusiasm? I never took part in anything like it before or since. Hundreds were arrested for treason. The incident was deemed of such importance that notice of it

was conveyed officially to the European governments by representatives of the Vatican. Among those arrested was a niece of W. E. Gladstone.

The year 1875 was the year of the great Jubilee. With the fervor of youth we started out to make the fifteen visits to the four great basilicas on foot. We made the journey twice. Then our fervor slackened. Finally we made four visits to three churches in a bee-line—the Chiesa Nuova, Sta. Maria in Traspontina, and St. Peter's.

The only shadow which fell across our days was the death of Dr. Mahoney, which occurred in the early part of 1874. He had suffered long and patiently. We were brought very near to him through being appointed in turn to nurse him through the night, and as with young men of our kind sympathy and affection are very close together, he became very dear to us. Don Giuseppe administered the last sacraments to him, and attended by his brother, Cornelius, and surrounded by the priests of the house, he peacefully quit this

life. Our prayers followed him. He lies buried in St. Lorenzo.

After the Trinity ordinations in 1875, Mahar, Burke, Holland, Byrne, and Brennan bade farewell to Alma Mater and left just nineteen affectionate friends behind to mourn their departure.

In all my time we had received no recruits.

May the sun shine bright upon the old house, and may the Blessed Mother of God smile upon its inmates.

REV. M. J. BRENNAN, '75.

November 21, 1901.

## MUSICAL REMINISCENCES

1878-1884<sup>1</sup>

**S**HALL I ever forget the night we landed in Monte Porzio, in October, 1878? The College had dwindled down to fifteen students, and within a week seventeen neophytes, fresh (very fresh) from America, had arrived and changed the whole spirit of the house.

We were greeted at the door by a Philadelphian, and our spokesman, a Bostonian, eyeing the door-opener suspiciously, said: "We wish to see Father Ward." The urbane deacon answered: "There is no such person living here." To the reverend gentleman's surprise the tall spokesman, getting red in the face, said in a determined tone: "See here, young fellow, we want no shenanigan from students; you just call Father Ward." The deacon went off very much amused, and we heard hearty laughter in a few moments from a room upstairs.

<sup>1</sup>Printed in the Annual Report of the Alumni Association of the American College, 1901.

Doctor Wall, the Vice-Rector, happened to be the Father Ward for whom we were looking, and he gave us a welcome that made us feel quite at home. How delighted Burke, and McElhinney (God rest him), and Degan, and McDevitt, and all the rest of them were to see some one from home! How pleased they were when they found that among the newcomers were several who had good voices and could sing the latest popular songs. At the "mix" that night Dr. Wall sang "Grimes' Cellar Door"; Talbot, "My Grandfather's Clock"; Walsh, "Nancy Lee"; McLoughlin, "McCarty's Mare"; Crowley, "See that My Grave Is Kept Green"; Curry, "Die Wacht am Rhein"; Keating, "Under the Willows She's Sleeping"; Connolly, "Close the Shutters, Willie's Dead"; Tierney, "Little Footsteps"; McManus, "Too Late"; McElhinney, "Dashing Through the Snow"; Degan, "Ella Rhee"; Burke, "Santa Lucia"; McGolrick, "Old Black Joe"; and McDevitt, "The Daughter of Daniel O'Connell," in which we

all joined in the chorus of "N'Yaah" sung with the nose.

I can well remember that night as one of the pleasantest memories of my stay in the American College. They had a happy little family there till the new element that refused to be absorbed came along; for the old students said we were not spiritual, but rather a frivolous, worldly set of youths, half-baked as it were. There were occasional discords in the harmony, but as the months went by those accidental discords proved to be like some of the Wagnerian dissonant chords that quickly melt into perfect harmony and make such harmony all the more accentuated and beautiful. When we returned to the Umiltà we were introduced to old Papa Fiorentini, then in his seventy-fourth year. How well we recollect the "Old Man," as we called him. Venerable in appearance, gentle in manner, and with traces of a basso profundo that was a marvel in his day, we all liked him, though we looked upon the chant class as a farce.

“Adesso, cominciamo! Come si chiama?”

“Si chiama Tommaso, professore.”

“Ah, bravo, Don Tommaso. Quot claves sunt? C’è la chiave di Do, e la chiave di Fa. Allora cominciamo, incipiamus.”

The old man knew a few phrases in Latin, and invariably used them for the benefit of the new students, but quickly lapsed into his mother-tongue. After singing for five minutes, he would call for “*un poco di pausa*,” and regale us with the story of why he left the operatic stage and joined the church choirs, because, namely, some jealous rival had said of him: “*Puzza della sagrestia*,” and so he determined to stick to the *Chiesa*.

Sometimes with a sigh he would say: “*Ehi figli; sono vecchio, cupio dissolvi*,” but some of the irreverent scholars, knowing his reputation for gathering in money, translated this into “*Cupio dei soldi*.”

However, “Peace to his ashes,” as also to Pippo of the harsh voice, who followed him a few years later. Between ourselves, that chant class was a humbug, and very few who left the American College during our time



knew much about Gregorian chant. Some were quite content to be able to sing the "Preface" and the "Pater Noster." I had the task of training one "*stuonato*" to sing his first "*Ite Missa est*" as a deacon, and spent weeks at it. You ought to have heard him! He sang the required number of notes, to be sure, but in a rather mixed-up order, so that one could not tell if it were "*in solemnibus*" or "*in partibus.*"

Another deacon in our time who prided himself on his sweet voice practised the "*Ite Missa est*" for his first appearance, but pride must have a fall; to the great amusement of everybody he sang "*Deo Gratias.*" Te Pas succeeded Tobin as choir-master, and he took quite an interest in the work, but I regret to say we did not correspond to his endeavors. He was an enthusiast over plain chant, but had the misfortune to make one awful break, for which he was never fully forgiven. When Christmas came he upset an old tradition and taught us the Gregorian "*Jesu Redemptor,*" instead of the rollicking jig tune to which it had been sung for centuries in Rome, and

which air is indeed very pretty when sung in "*tempo moderato*." The Rector was "mad," and it was never sung a second time. It was under Te Pas' leadership, I think, that we started to sing the grace before and after meals, like the students of the German College. The Rector, Mgr. Hostlot, was very fond of music, so much so, that we could judge of his happy or his melancholy moments by listening to him as he sang to his own accompaniment in the Sala. If it was the "Wearing of the Green" he was feeling good, and you could brace him for permission to go out with a deacon. If it was "*il tuo vecchio genitor, tu non sai quanto soffri*," we would not dare look toward the Sala windows. His love for music took strange fancies at times. For instance, during a period extending over three months we were obliged to sing the "*Te Deum*" the first thing in the morning before meditation—but don't let me get started on meditation—you all remember our meditations on cold winter mornings, or if you don't, you remember at least the distractions. At another time we

were ordered to sing the Psalms during Mass, and were obliged to take turns at intoning the same. Shall those who were present ever forget how this practice came to a sudden ending? A certain student who was remarkable for the earnestness and vigor of his singing, rather than for his correct intonation, started the "*Miserere*" so high that only three or four in the Chapel could take up the second verse. When, to remedy the defect, our friend intoned the third verse, it was so low that a titter went all over the chapel. At that moment the Rector had just turned and said with great unction, "*Dominus Vobiscum*," but at the weird, sepulchral tones that greeted his ears, he raised his eyes and said: "For God's sake, Mr. H——, if you can't sing any better than that, stop it."

We felt grateful to the chanter that this curious custom came to an end. The singing under Galvin was fairly good, though we did not produce any new music. And why should we? The plain chant was prescribed the whole year round on Sundays, and if it came to Holy

Week or special occasions, we must say we have never heard a more sublime combination of sacred words and music than Fiorentini's "Responsoriala," and the same may be said of all of his music.

What pleasure it gave the old man to explain to us the meaning at certain passages, for instance: "*Petrus autem sequebatur eum a longe.*" How exquisite was the setting of his "*Lauda Sion*" for Corpus Christi, and his "*Veni Sancte Spiritus*" for Pentecost. How solemn now, after so many years, seem those processions of the Blessed Sacrament around the Cortile, as we sang the "*Pange Lingua*" or "*Vexilla Regis*," and listened to the splashing of the water in the fountain under the Madonna's statue. Oh, those were happy, truly happy days, never to return! How often on our summer walks to Monte Cavo, Tivoli, Olivano, Monte Compatri, Zagarolo, Cavi, and San Pastore (long before the custom of two by two to the Munich was introduced) did we sing on the Roman highways our marching songs of "Allegrì Beviàm," "Jingle Bells,"

“Jammo,” “Laugh, Boys, Laugh, Ha! Ha!” and so many other favorites.

How often toward the magic hour of the “*Ave Maria*,” when approaching Subiaco, or leaving Genazzano, have we, with heads uncovered, walked more slowly and intoned the “*Magnificat*” as an evening tribute to our “*Vergine Immacolata*.” How often after a five days’ jaunt, returning to Palestrina, did we sing joyfully as we approached the villa, “Home Again.”

If you and I, no matter what our surroundings here may be, should be privileged to visit once more the sacred old walls of Umiltà, I feel that we would sing with all our hearts “Home, Sweet Home,” and long for a return of days the memory of which can never be forgotten.

REV. THOMAS P. McLOUGHLIN, '84.

## IN OUR TIMES!

NO MORE appropriate title for these few reminiscences occurs to my mind at present than the above, for it is a phrase that we all remember as the introduction to tales of student days as told by the great ones of times long since past. It is safe to say that no old alumnus on his *ad limina* visit talks to the present representatives of his diocese for five minutes without saying at least once, "Well, in our times." It may be a description of the old professors at the "Prop," or of pleasant days in the city or in the country; it makes no difference, the same preface suits admirably well. If, then, one of the *bambini*, who has listened to such recitals with awe, and occasionally with envy, dares to speak of "his days," he is only following in the steps of his worthy sires in this, as he has been taught to do in other things.

"In our times," when an unsophisticated youth arrives at the College, after being first

driven to the *Americano del Sud*, owing to his lack of knowledge of the art of distinguishing, he can usher himself in by either of two entrances. He can choose the old door on the *Umiltà*, or he can go around to the *Pilotta* and there mount the "Scala regia" leading to the cortile. If he has conceived the desire of entering thus in state, he should be forewarned that Alfredo, shoemaker at times and guardian of this gate, must have his siesta after dinner and can not be expected to remain at his post even for such a visitor. If, on the other hand, he is willing to follow the beaten path, let him fight it out with the cabman at *numero trenta* and get his first look at his new home, even as you did in your day. After all, even in this, our adhesion to traditions is a safer and sounder policy. Once inside the door his plan is no longer his own. It is already mapped out for him. His first move will be up to the "seats of the mighty," behind the old green door, where his credentials and passports are examined and his future habitat marked out.

He steps out of the council chamber into



bright corridors and goes off in company with his prefect. He may have been assigned a room on the Archetto, possibly the identical one occupied by his bishop or his pastor, or at least by plain Father Jones, his friend. If one could read his thoughts, it's ten to one that he's thinking how pleasant it would be if said bishop or pastor or priest were in that room now instead of himself. Never mind, such thoughts will have passed away years and years before he is a bishop, or pastor either. In the event of his being located within these sacred precincts, his friends among the old guard will all agree that they remember it well, while they may not be of one mind as to just who occupied that room in their time! But they only remember it as it was years ago. The same corridor with its new pavements and newly painted walls isn't the same old place at all. In fact, there is nothing left by which to recognize it unless they carved their names on the window sills. On the other hand, the candidate may have been sent to realms unknown in the days of golden age. His outlook for

the coming year may be on the Umiltà from rooms over the chapel, or on the Pilotta from the rear suites of our day. If such is his good fortune the old giants can conjecture, but that's all. They can not picture to themselves his whereabouts. New rooms, new fittings, everything new. Impossible, they will say, in the dear old College! Yes, "our days" have seen changes which the present generation considers for the better, however the sentiment of the ancients suffers thereby. Should the novice feel the need of a refreshing bath after his ride from Naples, he need only step down to the first floor on the Pilotta side of the house, where he will find his tub waiting. Not that way "in our times," old-timers will say; we had to go to Bernini or to Trastevere for that privilege, and in the event of a refusal at headquarters content ourselves with the bagnarola. These old customs are now memories, scarcely that. Is it better for the student so? Just ask any one of "our days" for the answer.

Now that our new man is lodged and bathed, let us see if he does the same old stunts that

were done in "your times." In the evening he goes to his "cam" room and hears "*Vergine Immacolata aiutateci*" and "*Prosit*" for the first time, and then asks what it means. In his future years, if he recalls some of the translations given then, he will conclude that he was both green and easy. If he can sing, he will probably be requested to oblige, though formal initiations take place only at the villa nowadays. The increased numbers have made these entertainments impossible in the city. If nature has not presented him with a soul-inspiring voice, at least she has allowed him a pair of ears and so he can listen. He may conclude that others of the "cam" are in his boat as regards ability to sing, but their lack of voice has been amply made up for by what is called "nerve," an element lacking in his present make-up, but sure to come later on. Should he be a native of some rustic town he will likely be a checker player, for in "our days" the experts in this art are rarely from the great centers of population. I have in mind a few who would probably dispute this, but generally,



VILLA OF THE AMERICAN COLLEGE, AT CASTEL GANDOLFO



speaking it is the boy accustomed to pass the cold winter evenings before the open grate who knows when and how to move.

How about the walks and the classes of the "Prop"? Naturally changes are slow to appear in these branches of the life; they remain to-day almost what they were in the days of even the most ancient. There is none of the original students alive who could not come back to-morrow and fall in line again without any breaking in. As of yore, the after-class walks are usually to various churches, where our new man's eyes are opened to the artistic beauties of his new country. With his *Zigliara* carefully tucked away under his arm, and his *Hare* or *Baedeker* open in his hands he tries to take it all in at a glance. Of course he gets his ideas of one church somewhat confused with those of another, and, what's more, he is willing and ready to argue his opinions all the way home. Not till the decision of the man higher up, be he prefect or beadle, is appealed to, does he admit that such a picture is in such a church. The same penalty attaches to the

offense of leading a "cam" into a blind alley. The stately deacon prefers a daily pilgrimage to the Pincio, having pounded the pavements quite enough in former years. A stroll along the shady paths up there is more to his liking. Nowadays, if he tires of circling around the hill, he can pass over the new viaduct into the Borghese, now the Villa Umberto I, which could not be done in the days of the "giants." Our new friend, too, comes up here at least once a week, for his musical education must also be looked after. On Thursday and holidays a three-hour walk is the order of the day. On this day the vast majority wend their way to the Borghese and then the ardent disciples of the national game come into their own. "In our day" the most popular field is the one behind the palace. Should you stroll up there any Thursday you would see a game as vastly superior to the contests of "your times" as cricket is to marbles. Here is where our new man gets his first opportunity to live up to the reputation which some kind friend in the College has given him in advance. Possibly he



will, probably he will not. His baseball standing may not be of prime importance to his diocese, but it is quite a consideration to him personally. He is in the presence of critics, and he knows it.

As for his classes at the "Prop," "his times" and yours are identical. He goes at the same hours with his blue books under his arm and his pen in his pocket, and tries to get down every word each professor utters, and even a few besides. These attempts lead to the same arguments which occupy his time journeying to and from the College. So true is this that at the end of his course he can't tell you the names of the streets he has passed through morning and afternoon for his four, or five, or six years. When called in classes for repetition he is quite as unhappy as you were, and when the "Prof" says "*Satis*" the same feeling of contentment possesses him and the same sigh of relief escapes him. "Exams" are no more a treat "in his times" than they were in yours. They continue a part of the course, and the least agreeable part to all concerned.

He longs for the day when they will all be over, as I dare say you all longed, too, though on such points we have no direct testimony from the "old-timers." Thus you see his career at the "Prop" is not unlike your own. In fact, the only difference is that of years.

But when he lays aside his pen and books, and packs up his meager belongings for his *villeggiatura*, then he enters upon a scene entirely unknown to the ancients! This is the one departure from Rome unaccompanied by regrets. He takes his seat in the Albano local, hears "*pronti*" and "*partenza*" shouted various times, and in an hour passes around the vine-clad shores of the lake to Castel Gandolfo. Alighting from the *diretto*, he walks through the village and down the hill to his summer home, the charming "Villa Caterina." Wandering down through the pines, he comes suddenly on a beautifully laid out little garden and a miniature Lourdes lying just in front of the new building. This is something new, even for the most recent of the alumni. The new wing of the building is called an addition, but

it is an addition of such proportions as to make the old palazzo itself look insignificant. Our new man and one or two of his "cam" are given a room on the top floor, whence he can view the vast desolate waste of the campagna bordered by the blue waters of the Mediterranean. Unknown to him are the joys of dwelling with five or six others. In this he is the gainer as regards comfort, but his field for quips and jokes is accordingly limited. His predecessors had more opportunities, so to speak.

Having put his new room in order, and tried the electric light to see if it isn't a dream, he goes on a tour of exploration. The bright, new chapel with its marble altar is pointed out as the place where 6.30 must find him every morning. Next to it he sees the hall where wandering lecturers will be given a chance to show themselves and their wares. He himself will perhaps have an opportunity of preaching here before his days at Castel come to an end. As a contrast, he pays a short visit to the relics of days gone by. This long, low building, he is told, was formerly the domain of the lordly

deacons and was called the "*conventino*." Now it is the home of those who serve by standing and waiting. What was a stable is now an elegantly equipped bathing establishment, where refreshing showers cool the athletes after their contests of skill and strength.

That same evening, after mail has been given out in the recreation hall, he and his new friends are required to prove themselves. In other words, his long-deferred initiation takes place. He may be called upon to sing his way into the good graces of his fellows. Every opportunity will be given him. In fact, at times the audience leaves the hall lest its presence hinder him in any way. Should failure be the result of his efforts in this line, he will be tried in other ways. A description of an Italian sunset is a favorite means of winning favor. Sometimes, very rarely of course, a novice soars above such commonplaces and addresses the assembled mob in Greek or in Latin. Once "in my time" a man recited something from Homer, but, strange to say, did not finish. His accent was not up to the required

standard. Seeing his mistake, he tried to make himself solid by a discourse on surface tension—and he was from Ohio, too. To the initiated a word is sufficient. Just imagine what would have happened “in your time” and you know what did happen in ours.

Next day he journeys to the ball field and, together with the other newcomers, tries to take the honors from the old men. Seldom does he succeed, but each year he gamely tries, and what more can be expected? He finds that the game is played quite as well as at his old Alma Mater, and that Spalding’s latest edition gets an occasional glance in moments stolen from Ubaldi. Later on he enjoys little excursions to Nemi and Frascati, and especially the midnight walk to Monte Cavo, just as much as did his predecessors in years past. His one complaint is that such trips are too infrequent.

Thus our new friend’s time passes till the leaves begin to fade and the cold autumn days come round to put an end to his time of rest and pleasure. He now returns to the Umiltà an “old man,” a one-year veteran, to greet the

new arrivals with tales of what “we” did last year. But why accompany him further? We have other things to do, and so has he. Let us then say “*addio*” and wait to see him again at the meeting of the alumni the year after he finishes his course.

BAMBINO—1908.





THE STUDENTS' REFECTORY





SPEECH OF THE REV. DR.  
HENRY A. BRANN

AT THE DINNER GIVEN IN THE AMERICAN  
COLLEGE, ROME, JANUARY 1, 1910

WHEN a few weeks ago I rode through the streets of this Eternal City on my way to the College in which I finished my theological education and said my first Mass forty-seven years ago, I met a camerata of students and recognized from the blue border on their outward dress that they were Americans. Immediately the lamp of faith burned brighter in my intelligence, the fire of charity grew warmer in my heart, and tears were in both my eyes. The history and experience of fifty years rolled back to me in one wave of love, of sorrow, of regret, and of triumph. It was as if the "*Dies Iræ*" and the "*Gloria in Excelsis*" had blended in one sad yet joyous melody in my soul, as I thought of the past and of the present, of the dead and of the living.

And when I came into the house and stood

in the midst of your noble company with the able, whole-souled Rector to the last young arrival from across the seas, and saw the pleasant greeting on every face, I remembered the line of Dante in the fifth canto of the *Paradiso*, when he tells us that the blessed spirits greeted his arrival by crying out:

“Here is one that shall increase our love.”

I hope that my coming in a similar way may increase your love for God, for the see of Peter, for your College, and for the beloved portion of the Church which sent you here, and longs to see you return to defend her claims, propagate her doctrines, and sanctify the people of the only great, sensible, and free republic on the face of the earth.

What a gallant company you form as I see you before me; young men of strong thews and sinews, broad shoulders, strong limbs, well-formed heads, bright, handsome faces, steady and penetrating eyes, broad foreheads, and of erect and graceful bearing. What an irresistible battalion of Pontifical Zouaves you would have made in the days of that grand

warrior of the Faith, Pius IX; and how an army officer if he stood here would like to enlist all these expert baseball and football players into the military service. Train you a little, put bayonets and guns into your hands, give you the stalwart Bishop Kennedy for Colonel and let him cry, "Charge!"—I believe you would drive before you three times your number, and with a dash and a spring climb a rampart or storm any hostile fort. But the right flag would be necessary to lead you on—the flag that represents true liberty, true progress, and rational government in the world, the flag with the Stars and Stripes!

Pardon me, gentlemen, for this military digression. I must not forget that like his Master, Christ, the priest is always for peace, and that he must cultivate patience and bear insult and injury even to the death of the Cross; yet it is very hard for an American priest, accustomed to the universal benevolence and courtesy of his own free land, to be patient in some parts of Europe.

Gentlemen, this hall is to me like a flower

garden. You are the flowers fragrant with virtue, bright with youth and innocence, illuminated by the light of intelligence and science. But among the flowers I see white marble slabs rising, the tombstones of the dead. This hall is to me a graveyard also. My old schoolmates—my old friend Corrigan, the Aloysius of the house, always a saint and a scholar; Gardner, the brilliant and subtle intellect; and O'Regan, who from being a Pontifical Zouave, became the second Roman Doctor of the College; and the rest of the dead—hard workers, writers, preachers, and church builders—I see their tombstones rising among the flowers. Eternal rest give to them, O Lord!

Gentlemen, I leave you in a few days to go home to my work, to fight, not with the sword, but with the syllogism; with the tongue controlled by faith and charity. I hear the call of my commander-in-chief, Christ, to go; I hear the silver tones of sweet little St. Agnes calling me to take my vacant seat in her sanctuary, and mount again the pulpit from which

I shall see the sunlight of affection on the faces of my twelve hundred little school children and ten thousand parents and friends. I shall take with me the pleasant, grateful memories of my visit to Alma Mater, who nursed me fifty years ago; and who to-day enters on a second cycle in her prolific maternity. I can never forget the kindness and generosity of your noble Rector, of his zealous and handsome Vice-Rector, and of your ascetical spiritual father, whom I met before I came across the sea; and of all the young levites of the College, particularly of the New Yorkers, who seemed to be so pleased to be chosen to serve my Mass. I can not forget the courtesy and the friendship of his Eminence Cardinal Martinelli, who proves by his presence here to-day that the friendship begun in America has not been washed out by seas or dimmed by distance. But above all I shall not forget the venerable and sacred form of the Supreme Pontiff, who looking with his beautifully sincere and penetrating eyes into my dull ones, and reading therein that I had ever been a loyal soldier of

the Church, gave me a glance which was like an effusion of supernatural light into my soul. I see around me his battle-scarred flag intertwined with the flag of my country. No better union could exist, for the flag of him who best represents the conservative forces of civilization, of him who stands for God and the Ten Commandments, is logically and really the staunchest champion of that order, of that justice, and of that liberty, for which the starry flag floats in the breeze.

Now good-by. I hope to meet you again in America, but if not I hope to meet you in the only place that's better than America—and that's Heaven.

Gentlemen, my last words are a toast to our flag, and I borrow the words of a sweet-singing poet of Boston to express it:

“Here is our love to you, flag of the free and flag of the  
tried and true;  
Here is our love to you, streaming stripes and your stars  
in a field of blue;  
Native or foreign, we're children all of the land over  
which you fly;  
And native or foreign, we love the land for which it is  
sweet to die.”



THE AMERICAN COLLEGE<sup>1</sup>  
OF THE  
ROMAN CATHOLIC CHURCH  
OF THE UNITED STATES  
(LEGAL TITLE)

Enacted and Approved by General Assembly of Maryland,  
March 18, 1886

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Archbishop of Baltimore.  
HIS GRACE PATRICK JOHN RYAN, D.D., LL.D.,  
Archbishop of Philadelphia.  
HIS GRACE JOHN M. FARLEY, D.D., *Treasurer*,  
Archbishop of New York.  
HIS GRACE WILLIAM H. O'CONNELL, D.D.,  
Archbishop of Boston.

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December 1, 1859, to May 24, 1868.  
REV. FRANCIS SILAS CHATARD, D.D.,  
May 24, 1868, to May 12, 1878.  
REV. LOUIS E. HOSTLOT, D.D.,<sup>2</sup>  
May 12, 1878, to February 1, 1884.  
REV. DENIS J. O'CONNELL, D.D.,  
June 15, 1885, to November 21, 1895.  
REV. WILLIAM H. O'CONNELL,  
November 21, 1895, to May 14, 1901.  
REV. THOMAS F. KENNEDY, D.D.,  
June 15, 1901.

<sup>1</sup>From the Annual Report of the Alumni Association, 1908.

<sup>2</sup>Deceased.

## 526 *History of the American College, Rome*

### PRO-RECTORS

REV. DR. BERNARD SMITH, O.S.B.

December 8, 1859, to March 3, 1860.

REV. AUGUST J. SCHULTE,

February 1, 1884, to June 15, 1885.

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- 1885-1886—Rev. James Nilan, New York.
- 1886-1887—Rev. Patrick J. Garvey, D.D., Philadelphia.
- 1887-1888—Rev. Patrick J. Garvey, D.D., Philadelphia.
- 1888-1889—Rev. Patrick Hennessy, Newark.
- 1889-1890—Rev. John W. McMahon, D.D., Boston.
- 1890-1891—Rev. John W. McMahon, D.D., Boston.
- 1891-1892—Rt. Rev. Mgr. John M. Farley, New York.
- 1892-1893—Rev. P. F. Smith, Albany.
- 1893-1894—Rev. Thomas F. Mahar, D.D., Cleveland.
- 1894-1895—Rev. John J. Sheahan, Buffalo.
- 1895-1896—Rev. Owen B. Corrigan, Baltimore.
- 1896-1897—Rev. Henry A. Brann, D.D., New York.
- 1897-1898—Rev. Henry A. Brann, D.D., New York.
- 1898-1899—Rev. Jeremiah E. Millerick, Boston.
- 1899-1900—Rev. Edward A. Pace, D.D., St. Augustine.
- 1900-1901—Rev. Edward J. McGolrick, Brooklyn.
- 1901-1902—Rev. Thomas J. Shahan, D.D., Hartford.
- 1902-1903—Rev. John E. Burke, New York.
- 1903-1904—Rev. James T. Coffey, St. Louis.
- 1904-1905—Rev. William Maher, D.D., Hartford.
- 1905-1906—Rev. Jeremiah E. Millerick, Boston.
- 1906-1907—Rt. Rev. Wm. Kieran, D.D., Philadelphia.
- 1907-1908—Rev. Francis H. Wall, D.D., New York.
- 1908-1909—Rev. Francis H. Wall, D.D., New York.

### MEETINGS OF THE ALUMNI ASSOCIATION

FIRST MEETING, April 19, 1885, Archbishop's House, New York.

SECOND MEETING, May 15, 1885, St. Patrick's Rectory, New York.

THIRD MEETING, November 10, 1885, St. Patrick's Rectory,  
New York.

SECOND ANNUAL MEETING, May 11, 1886, St. Charles' Semi-  
nary, Overbrook, Pa.

THIRD ANNUAL MEETING, May 31, 1887, New York.

FOURTH ANNUAL MEETING, May 29, 1888, Philadelphia.

FIFTH ANNUAL MEETING, June 5, 1889, Boston.

SIXTH ANNUAL MEETING, May 7, 1890, Cincinnati

SEVENTH ANNUAL MEETING, May 13, 1891, Baltimore.

EIGHTH ANNUAL MEETING, May 18, 1892, Brooklyn. .

NINTH ANNUAL MEETING, May 17, 1893, Cleveland.

TENTH ANNUAL MEETING, May 9, 1894, Providence.

ELEVENTH ANNUAL MEETING, May 15, 1895, Buffalo.

TWELFTH ANNUAL MEETING, May 20, 1896, Washington.

THIRTEENTH ANNUAL MEETING, May 19, 1897, New York.

FOURTEENTH ANNUAL MEETING, May 11, 1898, Boston.

FIFTEENTH ANNUAL MEETING, May 17, 1899, Philadelphia.

SIXTEENTH ANNUAL MEETING, May 16, 1900, Rochester.

SEVENTEENTH ANNUAL MEETING, May 22, 1901, Brooklyn.

EIGHTEENTH ANNUAL MEETING, May 14, 1902, Washington.

SPECIAL MEETING, March 11, 1902, Catholic Club, New York.

NINETEENTH ANNUAL MEETING, May 6, 1903, New York.

TWENTIETH ANNUAL MEETING, August 24, 1904, St. Louis.

TWENTY-FIRST ANNUAL MEETING, May 10, 1905, Hartford.

TWENTY-SECOND ANNUAL MEETING, May 16, 1906, Boston.

TWENTY-THIRD ANNUAL MEETING, May 1, 1907, Philadelphia.

TWENTY-FOURTH ANNUAL MEETING, May 13, 1908, New York.

TWENTY-FIFTH ANNUAL MEETING, June 12, 1909, Rome.

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# List of Students

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547

NAME	DIOCESE	ENTRANCE	PRIESTHOOD OR DEPARTURE
1.—MCGLYNN, EDWARD	New York	Dec. 7, 1859	Priesthood, 1860
2.—SETON, ROBERT	New York	Dec. 7, 1859	Left College, April 22, 1861
3.—PARSONS, REUBEN	New York	Dec. 7, 1859	Priesthood, June 10, 1865
4.—RIORDAN, PATRICK	Chicago	Dec. 7, 1859	Left College, Aug. 5, 1860
5.—CLIFFORD, MICHAEL	Chicago	Dec. 7, 1859	Left College, Jan. 11, 1863
6.—CORRIGAN, MICHAEL	Newark	Dec. 7, 1859	Priesthood, Sept. 19, 1863
7.—NORTHROP, CLAUDIAN	Charleston	Dec. 7, 1859	Left College, Aug. 20, 1865
8.—POOLE, WILLIAM	Savannah	Dec. 7, 1859	Priesthood, May 22, 1866
9.—MERIWETHER, Wm.	Charleston	Dec. 7, 1859	Priesthood, June 5, 1864
10.—CASSIDY, JOHN	San Francisco	Dec. 7, 1859	Priesthood, June 10, 1865
11.—O'NEILL, AMBROSE	Albany	Dec. 7, 1859	Priesthood, April 4, 1863
12.—GIBNEY, THOMAS F.	San Francisco	Dec. 7, 1859	Left College, May 1, 1860
13.—ZINGSHEIM, ANTHONY	Alton	Dec. 7, 1859	Priesthood, May 30, 1863
14.—JONES, JOHN M.	Baltimore	March 3, 1860	Priesthood, May 3, 1866
15.—QUINLAN, JOHN	Chicago	April 1, 1860	Left College, Dec. 21, 1862
16.—MORONEY, JAMES P.	Philadelphia	April 15, 1860	Priesthood, Sept. 24, 1865
17.—HORSTMANN, IGNATIUS F.	Philadelphia	April 15, 1860	Priesthood, June 10, 1865
18.—BYRNE, JOHN J.	Philadelphia	April 15, 1860	Priesthood, July 9, 1865
19.—O'CONNOR, CHAS. P.	Philadelphia	April 15, 1860	Priesthood, Sept. 8, 1866
20.—McDERMOTT, CHARLES	Philadelphia	April 15, 1860	Priesthood, March 31, 1867
21.—MCGONTGLE, EDWIN	Pittsburgh	May 23, 1860	Left College, June 1, 1868
22.—WARD, PATRICK	Brooklyn	May 23, 1860	Priesthood, Sept. 19, 1863
23.—FITZPATRICK, EDWARD	New York	Aug. 22, 1860	Priesthood, May 21, 1864
24.—NILAN, JAMES	Charleston	Aug. 22, 1860	Priesthood, Sept. 19, 1863
25.—SCHACTER, JOHN O.	New York	Aug. 22, 1860	Priesthood here. (Date?)
26.—LYONS, MATTHEW	New York	July 13, 1860	Left College, June 2, 1861

# 548 *History of the American College, Rome*

NAME	DIOCESE	ENTRANCE	PRIESTHOOD OR DEPARTURE
27.—SMITH, WILLIAM	New York	Aug. 22, 1860	Left College, July 14, 1861
28.—			
29.—ROCHE, FRANCIS	Brooklyn	Aug. 22, 1860	Left College, March 16, 1862
30.—HENNESSY, PATRICK	Newark	Sept. 26, 1860	Priesthood, May 30, 1863
31.—RICHTER, JOSEPH	Cincinnati	April 29, 1860	Priesthood, June 10, 1865
32.—SMITH, PATRICK F.	Albany	Oct. 9, 1860	Priesthood, June 10, 1865
33.—GARDNER, THOMAS F.	Brooklyn	Aug. 22, 1860	Priesthood, May 21, 1864
34.—BURKE, JEREMIAS	Chicago	Oct. 17, 1860	
35.—GAVIN, EDWARD	Chicago	Oct. 13, 1860	Priesthood, June 6, 1868
36.—EDWARDS, THOMAS	Chicago	Oct. 17, 1860	Priesthood, March 24, 1867
37.—HART, WILLIAM	Hartford	Oct. 22, 1860	Priesthood, May 21, 1864
38.—SHERIDAN, JOHN	Hartford	Oct. 22, 1860	Priesthood, May 3, 1866
39.—HUGHES, CHRISTOPHER	Hartford	Oct. 22, 1860	Priesthood, Feb. 24, 1866
40.—CHARLTON, JAMES	Newark	Oct. 22, 1860	Left College, Nov. 15, 1865
41.—BRANN, HENRY A.	Newark	Oct. 22, 1860	Priesthood, June 14, 1862
42.—CODY, PATRICK	Newark	Oct. 22, 1860	Left College, July 1, 1863
43.—LEE, THOMAS S.	Baltimore	March 23, 1861	Priesthood, May 3, 1866
44.—O'REGAN, DANIEL	Cincinnati	Aug. 19, 1861	Priesthood, May 30, 1863
45.—DUTTON, FRANCIS	Cincinnati	Sept., 1861	Left College, June 22, 1862
46.—REID, THOMAS A.	Brooklyn	Oct. 2, 1861	Priesthood, June 10, 1865
47.—MORRIS, JOHN P.	Newark	July 4, 1861	Priesthood, June 15, 1867
48.—GAVIN, CHARLES	Chicago	Nov. 21, 1861	Priesthood, Dec. 19, 1868
49.—SULLIVAN, JOHN	Philadelphia	May 21, 1861	Left College, Nov. 9, 1863
50.—DUANE, CHARLES	New York	Oct. 18, 1862	Left College, Dec. 31, 1862
51.—DOLAN, THOMAS	New York	Oct. 18, 1862	Died at College, Oct. 18, 1865
52.—BARRY, JAMES F.	New York	Oct. 22, 1862	Priesthood, June 15, 1867
53.—SMITH, JOHN	Richmond	Nov. 4, 1862	Left College, Jan. 23, 1867
54.—MAGINNIS, MATTHEW	San Francisco	Nov. 4, 1863	Left College, Sept. 18, 1864
55.—CORRIGAN, JAMES	Newark	Nov. 26, 1863	Left College, Dec. 19, 1866

56.—KEARNEY, JOHN	New York	Nov. 28, 1863	Priesthood,	Aug. 26, 1866
57.—METCALF, THEODORE C.	Boston	Oct. 13, 1863	Priesthood,	May 22, 1869
58.—DE BALLI	Cincinnati		Came to College a Priest and left after a few months.	
59.—GARVEY, PATRICK	Philadelphia	March 1, 1864	Priesthood,	June 6, 1868
60.—KIERNAN, WILLIAM	Philadelphia	March 1, 1864	Priesthood,	Dec. 19, 1868
61.—NORTHROP, HARRY P.	Charleston	Oct. 20, 1864	Priesthood,	June 25, 1865
62.—QUIGLEY, DANIEL	Charleston	Oct. 20, 1864	Priesthood,	May 3, 1866
63.—VAN DYKE, ERNEST	Detroit	Oct. 27, 1864	Priesthood,	March 22, 1868
64.—SLATTERY, MAURICE	San Francisco	Nov. 6, 1865	Left College.	
65.—SPRECKLES, WILLIAM	San Francisco	Nov. 6, 1865	Left College.	
66.—GOODWIN, JOHN T.	Brooklyn	Dec. 2, 1865	Left College.	
67.—O'KEEFE, CHARLES	New York	Dec. 2, 1864	Priesthood,	Sept. 24, 1870
68.—ULRICH, ANTHONY	Cincinnati	Jan. 13, 1866	Priesthood,	June 6, 1868
69.—CUSACK, PATRICK	Cincinnati	Jan. 13, 1866	Priesthood,	June 11, 1870
70.—GEYER, PETER	Cincinnati	Jan. 13, 1866	Priesthood,	April 16, 1870
71.—BYRNE, THOMAS	Cincinnati	Jan. 13, 1866	Left College.	
72.—MC CARTHY, FRANCIS	Pittsburgh	June 14, 1866	Priesthood,	March 25, 1871
73.—SMITH, JOSEPH	Natchez	Aug. 12, 1866	Left College,	July 19, 1868
74.—BURKE, MAURICE	Chicago	Oct. 14, 1866	Priesthood,	May 22, 1875
75.—RABER, JOHN	Brooklyn	Oct. 31, 1866	Priesthood,	March 25, 1871
76.—MCQUIRK, JOHN	New York	Nov. 3, 1866	Left College.	
77.—FARRELLY, JOHN M.	New York	Nov. 7, 1866	Priesthood,	June 11, 1870
78.—HARNIST, ALEXANDER	Louisville	Dec. 9, 1866	Priesthood,	June 11, 1870
79.—RYAN, CHRISTOPHER	Mobile	June 17, 1867	Priesthood,	March 25, 1871
80.—MENKE, WILLIAM	Cincinnati	June 18, 1867	Left College,	June 9, 1870
81.—MEYER, HENRY	Cincinnati	June 18, 1867	Left College,	April 4, 1869
82.—HENEY, JAMES	Cincinnati	June 18, 1867	Priesthood,	May 25, 1872
83.—MILLERICK, JEREMIAH	Boston	Oct. 5, 1867	Priesthood,	May 25, 1872
84.—McMAHON, JOHN	Boston	Oct. 5, 1867	Priesthood,	

NAME	DIOCESE	ENTRANCE	PRIESTHOOD OR DEPARTURE
85.—SANTRY, MICHAEL	Albany	Jan. 5, 1868	Died in College, Nov. 17, 1868
86.—HYNES, ANDREW	St. Louis	Feb. 12, 1868	Priesthood, June 7, 1873
87.—MCGEVERAN, JAMES	Philadelphia	Aug. 24, 1868	Priesthood, June 7, 1873
88.—PAUL, DANIEL	Philadelphia	Aug. 24, 1868	
89.—HORSTMANN, HENRY	Philadelphia	Aug. 24, 1868	Left College, Jan. 11, 1870
90.—CASSIDY, PATRICK	Brooklyn	Oct. 10, 1868	Left College, Sept. 29, 1870
91.—MAHONEY, MICHAEL	New York	Oct. 18, 1868	Priesthood, May 25, 1872
92.—ZIMMER, HENRY	Brooklyn	Oct. 18, 1868	Priesthood, May 25, 1872
93.—DARRAGH, THOMAS	New York	Oct. 18, 1868	Left College, June 5, 1870
94.—CAMPBELL, FRANCIS	Columbus	Oct. 18, 1868	Left College, July 17, 1872
95.—HOSTIOT, LOUIS	New York	Oct. 27, 1868	Priesthood, June 7, 1873
96.—JONES, DANIEL	Natchez	Oct. 28, 1868	Priesthood, June 7, 1873
97.—BARTLETT, WILLIAM	Baltimore	Nov. 1, 1868	Priesthood, May 25, 1872
98.—SINNOTT, JAMES	Philadelphia	Oct. 31, 1868	Priesthood, June 10, 1876
99.—O'NEILL, JOHN	Newark	Nov. 31, 1868	Left College, Oct. 10, 1869
100.—FITZMAURICE, FRANCIS P.	Philadelphia	Nov. 30, 1868	Priesthood, May 23, 1875
101.—HUGON, LEO J.	Savannah	Dec. 11, 1868	
102.—HARTMAIER, JOHN	Baltimore	July 30, 1869	Priesthood, May 30, 1874
103.—GLESON, MICHAEL	St. Louis	Aug. 11, 1869	Left College, June 7, 1873
104.—WALPOLE, JAMES A.	Buffalo	Sept. 18, 1869	Priesthood, May 30, 1874
105.—HARTY, WILLIAM	Hartford	Oct. 4, 1869	Priesthood, June 7, 1873
106.—BRUMMER, FREDERICK	Cincinnati	Oct. 16, 1869	Priesthood, June 10, 1876
107.—SCHOENHOEFT, JOHN	Cincinnati	Oct. 16, 1869	Priesthood, June 7, 1873
108.—MOELLER, HENRY	Cincinnati	Oct. 16, 1869	Priesthood, June 10, 1876
109.—SMITH, JOHN B.	Boston	Oct. 18, 1869	Priesthood, June 7, 1873
110.—CURRAN, JAMES	New York	Oct. 21, 1869	Priesthood, May 22, 1875
111.—O'SULLIVAN, JOHN	Albany	Oct. 29, 1869	Left College, Aug. 15, 1872
112.—MAHER, THOMAS	Cleveland	Nov. 3, 1869	Priesthood, May 30, 1874
113.—KEAPOCK, MICHAEL	Mobile	Nov. 5, 1869	Left College, May 5, 1870

114.—HAYES, DAVID	St. Louis	Nov. 6, 1869	Left College,	July 8, 1872
115.—DUFFY, JOHN J.	New York	Nov. 13, 1869	Priesthood,	25, 1872
116.—O'NEILL, WILLIAM		Nov. 17, 1869	Left College,	May 19, 1870
117.—McDONALD, WILLIAM	Boston	Oct. 8, 1869	Priesthood,	May 30, 1874
118.—CLARKE, BERNARD	Buffalo	Dec. 5, 1870	Priesthood,	June 10, 1876
119.—LOUGHRAN, JOHN	Brooklyn	Jan. 26, 1870	Priesthood,	May 30, 1874
120.—SALT, WILLIAM	Newark	Oct. 22, 1869	Left College,	Oct. 12, 1870
121.—SCHANDEL, JOHN	Newark	Oct. 22, 1869	Priesthood,	May 30, 1874
122.—O'KEEFE, JOSEPH	Scranton	Nov. 8, 1869	Priesthood,	May 26, 1877
123.—SHIELDS, ANTHONY	Scranton	Nov. 8, 1869	Left College,	June 6, 1870
124.—CORRIGAN, OWEN	Baltimore	Nov. 10, 1869	Priesthood,	June 7, 1873
125.—KEILEY, BENJAMIN	Savannah	Nov. 10, 1869	Priesthood,	Oct. 10, 1873
126.—GARDNER, FRANCIS	Brooklyn	Nov. 17, 1869	Died, Rome,	Oct. 11, 1871
127.—NUGENT, JOHN	San Francisco	Jan. 1, 1870	Priesthood,	May 25, 1872
128.—WOODS, JOHN	New York	Oct. 1, 1871	Priesthood,	June 10, 1876
129.—DOHERTY, DAVID	St. Louis	Nov. 6, 1871	Priesthood,	June 7, 1873
130.—DONNELLY, EUGENE	Brooklyn	Oct. 24, 1872	Priesthood,	May 26, 1877
131.—McDONNELL, CHARLES	New York	Oct. 24, 1872	Priesthood,	May 19, 1878
132.—O'CONNELL, DENIS	Richmond	Nov. 8, 1872	Priesthood,	May 26, 1877
133.—SEMPLE, HENRY	Mobile		Left College,	Feb. 10, 1876
134.—LAWLOR, WILLIAM	Brooklyn	Feb. 18, 1873	Left College,	June 2, 1875
135.—MAHONY, CORNELIUS	New York	Oct. 10, 1873	Priesthood,	May 23, 1875
136.—BURKE, JOHN E.	New York	Oct. 10, 1873	Priesthood,	Aug. 4, 1878
137.—HALLORAN, PETER	New York	Oct. 10, 1873	Left College,	April 16, 1878
138.—HOLLAND, MICHAEL	Newark	Oct. 28, 1873	Priesthood,	May 22, 1875
139.—BYRNE, ANDREW	St. Paul	Oct. 28, 1873	Priesthood,	May 23, 1875
140.—WALL, FRANCIS H.	New York	Oct. 31, 1873	Priesthood,	May 26, 1877
141.—CONROY, EDWARD	New York	Oct. 31, 1873	Priesthood,	May 26, 1877
142.—PAYTEN, CHARLES F.	New York	Oct. 31, 1873	Priesthood,	May 26, 1877
143.—BRENNAN, MICHAEL	Newark	Nov. 4, 1873	Priesthood,	May 23, 1875



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144.—O'CONNOR, JOHN	Newark	Nov. 4, 1873	Left College, June 27, 1877
145.—McELHINNY, JOHN	New York	Feb. 29, 1875	Priesthood, June 8, 1879
146.—THOMAS, FRANCIS	New York	Oct. 12, 1875	Died, Rome, March 11, 1878
147.—McDEVITT, HUGH	Cincinnati	Oct. 19, 1875	Priesthood, Dec. 22, 1878
148.—FARRELLY, JOHN P.	Nashville	Oct. 25, 1875	Priesthood, May 22, 1880
149.—DALY, WILLIAM	Philadelphia	Nov. 2, 1875	Priesthood, May 22, 1880
150.—HOBAN, MICHAEL	Scranton	Nov. 2, 1875	Priesthood, May 22, 1880
151.—TOBIN, THOMAS	Philadelphia	Nov. 2, 1875	Priesthood, May 22, 1880
152.—McLAUGHLIN, DENIS	Philadelphia	Nov. 2, 1875	Left College, Aug. 5, 1880
153.—VAN DER MIERDEN, F.	St. Louis	Nov. 3, 1875	Left College, March 27, 1877
154.—MAY, JOHN H.	St. Louis	Nov. 3, 1875	Priesthood, May 22, 1880
155.—BRADY, EDWARD	Wilmington	Nov. 5, 1875	Priesthood, May 19, 1878
156.—GUENDLING, JOHN	Fort Wayne	Nov. 9, 1876	
157.—KUENNEN, HENRY	St. Louis	Nov. 19, 1876	Priesthood, Dec. 17, 1881
158.—REIS, GEORGE	St. Louis	Nov. 19, 1876	Priesthood, June 3, 1882
159.—KLEIN, FREDERICK	Cincinnati	Oct. 31, 1876	Left College, 1876
160.—DEGNAN, WILLIAM E.	New York	Nov. 5, 1876	Priesthood, May 22, 1880
161.—McGOLRICK, EDWARD	Brooklyn	Dec. 21, 1877	Priesthood, June 3, 1882
162.—O'TOOLE, DANIEL	Newark	Oct. 27, 1877	Priesthood, June 3, 1882
163.—TIERNEY, EDWARD	Richmond	Oct. 27, 1877	Priesthood, May 19, 1883
164.—CONROY, JAMES D.	Albany	Nov. 2, 1877	Left College, 1878
165.—McGINLEY, JOHN J.	St. Augustine	March 9, 1878	Left College, 1878
166.—DONNELLY, JOHN	Mobile	Nov. 4, 1877	Left College, 1878
167.—McMANUS, EDWARD	Buffalo	Sept. 22, 1878	Left College, Feb. 10, 1882
168.—KEATING, JOHN L.	New York	Sept. 28, 1878	Left College, May, 1881
169.—MAHER, JOSEPH A.	New York	Oct. 12, 1878	Priesthood, June 3, 1882
170.—SHAHAN, THOMAS J.	Hartford	Oct. 12, 1878	Priesthood, June 3, 1882
171.—TALBOT, JAMES F.	Boston	Oct. 12, 1878	Priesthood, May 19, 1883
172.—WALSH, NICHOLAS R.	Boston	Oct. 12, 1878	Priesthood, May 19, 1883



# *List of Students*

553

173.—McLAUGHLIN, THOMAS P.	New York	Oct.	12, 1878	Priesthood,	June	7, 1884
174.—CROWLEY, JAMES F.	Brooklyn	Oct.	15, 1878	Priesthood,	May	19, 1883
175.—CURRY, JAMES B.	New York	Oct.	15, 1878	Priesthood,	May	19, 1883
176.—SULLIVAN, JEREMIAH	Newark	Oct.	19, 1878	Priesthood,	May	26, 1881
177.—O'MALLEY, AUSTIN P.	Scranton	Oct.	25, 1878	Left College,	May,	1880
178.—ROWAN, PATRICK	Vincennes	Oct.	26, 1878	Left College,	Dec.	5, 1880
179.—CONNELLY, JAMES M.	Baltimore	Oct.	29, 1878	Priesthood,	June	3, 1882
180.—GALVIN, WILLIAM	Providence	Nov.	11, 1878	Priesthood,	May	19, 1883
181.—CONBOY, HENRY J.	Providence	Nov.	11, 1878	Priesthood,	May	19, 1883
182.—SCOTT, WILLIAM J.	Wilmington	Feb.	6, 1879	Priesthood,	June	7, 1884
183.—GALLAGHER, HUGH P.	San Francisco	Sept.	15, 1879	Priesthood,	June	11, 1881
184.—HANNA, EDWARD J.	Rochester	Oct.	27, 1879	Priesthood,	May	30, 1885
185.—FLOOD, EUGENE J.	Philadelphia	Aug.	23, 1879	Left College,	Dec.	1883
186.—MULHOLLAND, JAMES E.	Philadelphia	Aug.	23, 1879	Left College,	Dec.	5, 1880
187.—SCHULTE, AUGUST J.	Philadelphia	Aug.	23, 1879	Priesthood,	June	3, 1882
188.—POHLSCHEIDER, Jos. H.	Philadelphia	Oct.	28, 1879	Priesthood,	Dec.	20, 1884
189.—CASSIDY, MICHAEL	Cincinnati	Oct.	28, 1879	Left College,	Dec.	5, 1880
190.—TE PAS, JOSEPH A.	Providence	Oct.	30, 1879	Priesthood,	May	22, 1880
191.—CARROLL, PHILIP J.	Cleveland	Oct.	28, 1879	Priesthood,	May	19, 1883
192.—FILAN, MICHAEL	St. Louis	Nov.	7, 1879	Priesthood,	May,	1880
193.—HOWARD, JAMES	Mobile	Oct.	15, 1880	Left College,	May,	1880
194.—PACE, EDWARD A.	Alton	Oct.	15, 1880	Priesthood,	June	3, 1882
195.—DONNELLAN, EDWARD D.	St. Augustine	Oct.	15, 1880	Priesthood,	May	30, 1885
196.—KELLY, THOMAS	New York	Oct.	17, 1880	Died,	Feb.	9, 1881
197.—KENNY, EDWARD I.	Albany	Oct.	17, 1880	Priesthood,	May	30, 1885
198.—MAUGHAN, PATRICK F.	New York	Oct.	17, 1880	Priesthood,	June	7, 1884
199.—SEIBERTZ, WILLIAM	New York	Oct.	17, 1880	Priesthood,	May	19, 1883
200.—GLENNEN, CHARLES F.	Vincennes	Oct.	23, 1880	Priesthood,	May	19, 1883
201.—DUHIGG, THOMAS S.	Boston	Oct.	24, 1880	Priesthood,	May	19, 1883
202.—MOONEY, NATHAN J.	Brooklyn	Oct.	28, 1880	Priesthood,	July	12, 1885
	Chicago	Feb.	27, 1881	Priesthood,	June	19, 1886

# 554 *History of the American College, Rome*

NAME	DIOCESE	ENTRANCE	PRIESTHOOD OR DEPARTURE
203.—DEASY, WILLIAM H. B.	Boston	Oct. 24, 1881	Priesthood, Dec. 20, 1884
204.—CUNNION, DANIEL	New York	Oct. 24, 1881	Priesthood, May 30, 1885
205.—CURLEY, JOHN M.	New York	Oct. 24, 1881	Priesthood, June 19, 1886
206.—DUFFY, BERNARD	New York	Oct. 24, 1881	Priesthood, June 19, 1886
207.—RAYWOOD, JAMES	New York	Oct. 24, 1881	Priesthood, June 19, 1886
208.—HARRINGTON, WILLIAM	Rochester	Oct. 26, 1881	Left College, Sept. 2, 1887
209.—FORD, JOHN F.	Boston	Oct. 27, 1881	Priesthood, May 19, 1883
210.—O'CONNELL, WILLIAM H.	Boston	Oct. 27, 1881	Priesthood, June 7, 1884
211.—BUSSMANN, JOSEPH	Cincinnati	Oct. 28, 1881	Priesthood, June 19, 1886
212.—LANG, JAMES	St. Louis	Oct. 29, 1880	Priesthood, June 19, 1886
213.—SHEAHAN, JAMES J.	Buffalo	Oct. 29, 1881	Priesthood, May 26, 1888
214.—MAHAR, WILLIAM	Hartford	Nov. 6, 1881	Priesthood, June 4, 1887
215.—STAFFORD, JOHN	Newark	April 5, 1882	Priesthood, April 8, 1888
216.—FISHER, NEVIN F.	Philadelphia	Sept. 4, 1882	Priesthood, June 19, 1886
217.—KENNEDY, THOMAS	Philadelphia	Sept. 4, 1882	Priesthood, July 24, 1887
218.—MCGOWAN, JAMES	Philadelphia	Sept. 4, 1882	Priesthood, Nov. 26, 1883
219.—MCMAHUS, THOMAS	New York	Sept. 26, 1882	Priesthood, June 4, 1887
220.—QUINLIVAN, PATRICK	New York	Sept. 26, 1882	Left College, Sept. 27, 1884
221.—POWER, MICHAEL	Providence	Oct. 5, 1882	Priesthood, Feb. 24, 1889
222.—MCQUAIDE, JOHN	Providence	Oct. 5, 1882	Left College, May 21, 1886
223.—POWELL, WILLIAM	Providence	Oct. 5, 1882	Left College, June 2, 1888
224.—SHAW, JOHN	Mobile	Oct. 8, 1882	Priesthood, July 24, 1887
225.—COFFEY, JAMES	St. Louis	Oct. 18, 1882	Priesthood, June 4, 1887
226.—DOLAN, TERENCE	Hartford	Oct. 20, 1882	Priesthood, June 4, 1885
227.—LYNCH, THOMAS	New York	Nov. 2, 1882	Left College, June 4, 1887
228.—CRONIN, EDMUND	New York	Nov. 2, 1882	Priesthood, June 4, 1887
229.—GUINAN, WILLIAM	New York	Nov. 2, 1882	Priesthood, May 26, 1888
230.—HICKEY, JOHN	Cincinnati	Nov. 3, 1882	Priesthood, June 4, 1887
231.—DENNY, JOHN	Pittsburgh	June 26, 1883	Priesthood, June 4, 1887

# *List of Students*

555

232.—KAYLOR, GEORGE	Pittsburgh	June 26, 1883	Left College,	Oct. 1, 1886
233.—O'LEARY, PATRICK	Hartford	April 5, 1883	Left College,	March 12, 1885
234.—SCHMITT, JOHN	Grand Rapids	Oct. 14, 1883	Priesthood,	June 19, 1889
235.—SELINGER, JOSEPH	St. Louis	Oct. 14, 1883	Priesthood,	June 4, 1887
236.—SMYTH, NICHOLAS	Scranton	Oct. 17, 1883	Left College,	March 27, 1886
237.—GILLEN, JAMES	Alton	Oct. 18, 1883	Left College,	Feb. 6, 1885
238.—RIORDAN, MICHAEL	Baltimore	Oct. 18, 1883	Priesthood,	May 26, 1886
239.—KELLY, PATRICK	New York	Oct. 19, 1883	Priesthood,	June 4, 1887
240.—LAMR, FRANCIS	New York	Oct. 20, 1883	Left College,	March 4, 1885
241.—ROOKER, FREDERICK	Albany	Oct. 20, 1883	Priesthood,	May 26, 1888
242.—WYNN, DOMINIC	Chicago	Oct. 22, 1883	Left College,	Feb. 25, 1885
243.—O'DONAGHUE, MICHAEL	Chicago	Oct. 26, 1883	Left College,	Jan. 5, 1885
244.—PAYNE, WILLIAM G.	Richmond	Oct. 26, 1883	Priesthood,	Dec. 18, 1886
245.—HUSSE, JAMES	Scranton	Oct. 27, 1883	Left College,	Dec. 17, 1883
246.—COLMAN, PATRICK	Boston	Oct. 3, 1884	Priesthood,	Feb. 24, 1889
247.—RUSSELL, WILLIAM	Baltimore	Nov. 14, 1884	Left College,	Jan. 26, 1886
248.—QUINN, JOHN	Rochester	Nov. 19, 1884	Left College,	Sept., 7, 1887
249.—STAUB, JAMES	Rochester	Nov. 19, 1884	Left College,	Oct. 31, 1890
250.—NEWHEY, HENRY	New York	Nov. 29, 1884	Priesthood,	May 31, 1890
251.—LENNON, JAMES D.	New York	Nov. 30, 1884	Priesthood,	May 31, 1890
252.—CONNOLLY, JAMES	New York	Dec. 4, 1884	Priesthood,	June 15, 1889
253.—MURPHY, WILLIAM	New York	Dec. 4, 1884	Priesthood,	June 15, 1889
254.—QUINN, DANIEL	New York	Dec. 4, 1884	Priesthood,	June 15, 1889
255.—WELSH, EDWARD	Alton	Dec. 4, 1884	Left College,	March 8, 1888
256.—MORRIS, JAMES	Hartford	Feb. 13, 1885	Priesthood,	April 8, 1888
257.—CUNNINGHAM, FRANCIS	Boston	July 29, 1885	Left College,	July 27, 1890
258.—LYONS, GEORGE	Boston	Oct. 5, 1885	Priesthood,	June 15, 1889
259.—SUPPLE, PATRICK	Boston	Oct. 5, 1885	Priesthood,	June 30, 1889
260.—FITZGERALD, MAURICE	Brooklyn	Oct. 5, 1885	Priesthood,	May 31, 1890
261.—FITZGERALD, PATRICK	Brooklyn	Oct. 9, 1885	Priesthood,	May 26, 1888
		Oct. 9, 1885	Priesthood,	May 31, 1890

NAME	DIOCESE	ENTRANCE	PRIESTHOOD OR DEPARTURE
262.—BARRETT, JOHN	Brooklyn	Oct. 9, 1885	Priesthood, May 31, 1890
263.—TOOMEY, JOHN	Philadelphia	Oct. 13, 1885	Priesthood, June 15, 1889
264.—DOUGHERTY, DENIS	Philadelphia	Oct. 13, 1885	Priesthood, May 31, 1890
265.—FOLEY, WILLIAM	Springfield	Oct. 17, 1885	Priesthood, May 31, 1890
266.—McNAMARA	Baltimore	Oct. 20, 1885	Left College, May 24, 1886
267.—O'KEEFE, DAVID	New York	Oct. 24, 1885	Left College, Dec. 14, 1885
268.—McGEE, PATRICK	Providence	Oct. 30, 1885	Priesthood, May 31, 1890
269.—MCKEL, CHARLES	Newark	Nov. 6, 1885	Priesthood, May 26, 1888
270.—HALL, WILLIAM	Hartford	Nov. 12, 1885	Left College, June 10, 1886
271.—KUHLMAN, BERNARD	Cincinnati	Nov. 16, 1885	Priesthood, July 27, 1890
272.—FARRELL, PATRICK	Cleveland	Jan. 19, 1886	Priesthood, July 27, 1890
273.—NODLER, ALBERT	Davenport	Feb. 2, 1886	Priesthood, June 15, 1889
274.—CORCORAN, MICHAEL	Manchester	Oct. 4, 1886	Priesthood, July 25, 1891
275.—MURPHY, GEORGE	Cleveland	Oct. 7, 1886	Priesthood, June 11, 1892
276.—BAXTER, JAMES	Boston	Oct. 10, 1886	Priesthood, March 23, 1891
277.—BREEN, ANDREW	Rochester	Oct. 15, 1886	Priesthood, May 27, 1893
278.—MEEHAN, ANDREW	Rochester	Oct. 15, 1886	Priesthood, July 25, 1892
279.—MUELLER, JOSEPH	Rochester	Oct. 15, 1886	Priesthood, Sept. 20, 1890
280.—DOUGHERTY, GEORGE	Baltimore	Oct. 20, 1886	Priesthood, June 11, 1892
281.—MAHER, MICHAEL	St. Augustine	Oct. 20, 1886	Priesthood, June 11, 1892
282.—O'BRIEN, JOHN	St. Augustine	Oct. 20, 1886	Priesthood, June 11, 1892
283.—RIORDAN, ROBERT	St. Augustine	Oct. 20, 1886	Priesthood, June 11, 1892
284.—WALTER, JOSEPH	Baltimore	Oct. 20, 1886	Left College, Nov. 18, 1887
285.—DELANEY, JOSEPH	New York	Oct. 21, 1886	Priesthood, June 15, 1889
286.—MAHONEY, PATRICK	New York	Oct. 21, 1886	Priesthood, June 15, 1889
287.—DRISCOLL, DENIS	New York	Oct. 21, 1886	Priesthood, July 25, 1892
288.—CROWLEY, THOMAS	St. Augustine	Oct. 22, 1886	Left College, May 13, 1887
289.—SHEE, JOSEPH	Cincinnati	Oct. 26, 1886	Priesthood, Feb. 25, 1888
290.—SULLIVAN, FRANCIS	Grand Rapids	Oct. 27, 1886	Left College, June 18, 1887

291.—LYNCH, THOMAS	Brooklyn	Nov.	3, 1886	Priesthood,	July	25, 1892
292.—McGUIRE, OWEN	Rochester	Nov.	3, 1886	Left College,		1890
293.—SCHLATHOLTER, BERNARD	St. Louis	Nov.	6, 1886	Left College,	Feb.	26, 1890
294.—WUERZ, JOSEPH	St. Louis	Nov.	6, 1886	Left College,		1889
295.—ROONEY, JOHN	New York	Nov.	17, 1886	Left College,	May	13, 1887
296.—CAOER, PETER	Albany	Dec.	8, 1886			
297.—MOORE, THOMAS A.	St. Augustine	May	8, 1887	Priesthood,	June	11, 1892
298.—FOLEY, MAURICE	St. Augustine	Aug.	18, 1887	Priesthood,	July	25, 1891
299.—CROWLEY, TIMOTHY	St. Augustine	Sept.	3, 1887	Left College,	Aug.	9, 1890
300.—KOUDELKA, WILLIAM	Cleveland	Oct.	6, 1887			
301.—GIBBONS, EDMUND	Buffalo	Oct.	6, 1887	Priesthood,	May	27, 1893
302.—HEFFRON, RICHARD	St. Paul	Oct.	18, 1887			
303.—KEOUGH, EDWARD	Chicago	Oct.	21, 1887	Priesthood,	July	23, 1893
304.—HOOTY, JEREMIAS	Manchester	Oct.	21, 1887	Entered J'esuits,		1889
305.—KENNEFIC, JAMES	Richmond	Oct.	22, 1887	Priesthood,	June	11, 1892
306.—DONOVAN, JAMES	Manchester	Oct.	22, 1887	Priesthood,	June	11, 1892
307.—GUENDINO, BER. CHAS.	Fort Wayne	Oct.	22, 1887	Priesthood,	June	11, 1892
308.—WALSH, THOMAS	St. Louis	Oct.	24, 1887	Priesthood,	May	23, 1891
309.—MORRIS, JOHN	Nashville	Oct.	25, 1887	Priesthood,	June	11, 1892
310.—MOYNAHAN, HUMPHREY	St. Paul	Oct.	31, 1887	Priesthood,	May	23, 1891
311.—CAMPBELL, BERNARD	Harrisburg	Jan. 17, 1887 (?)		Priesthood,	June	11, 1892
312.—MICKLE, EDWARD	Wilmington	Aug.	31, 1888	Priesthood,	April	20, 1889
313.—KRECHTER, JOHN H.	St. Louis	Oct.	13, 1888	Priesthood,		1889
314.—BEHR, HUBERT	Newark	Oct.	14, 1888	Left College,	May	27, 1893
315.—FITZPATRICK, GEORGE	Newark	Oct.	14, 1888	Priesthood,	May	27, 1893
316.—HONEY, EDWARD	Providence	Oct.	22, 1888	Priesthood,	May	27, 1893
317.—McGEE, THOMAS	Providence	Oct.	22, 1888	Priesthood,	May	27, 1893
318.—McGINNIS, WILLIAM F.	Brooklyn	Oct.	22, 1888	Priesthood,	July	25, 1891
319.—HORAN, PATRICK	Little Rock	Oct.	24, 1888	Priesthood,	June	11, 1892
320.—JOHNSTON, LUCIAN	Baltimore	Oct.	24, 1888	Priesthood,	June	11, 1892



# 558 *History of the American College, Rome*

NAME	Diocese	ENTRANCE	PRIESTHOOD OR DEPARTURE
321.—TURNER, WILLIAM	St. Augustine	Oct. 24, 1888	Priesthood, Aug. 13, 1893
322.—ORF, SIMON	St. Louis	Oct. 31, 1888	Priesthood, May 27, 1893
323.—WHITE, HENRY	San Francisco	Nov. 18, 1888	Priesthood, May 23, 1891
324.—McGRATH, THOMAS	Alton	Feb. 8, 1889	Priesthood, July 25, 1895
325.—McGINLEY, JOHN	Philadelphia	Oct. 4, 1889	Priesthood, June 8, 1895
326.—LENNON, PATRICK	New York	Oct. 6, 1889	Priesthood, May 27, 1893
327.—DOLAN, FRANCIS	Boston	Oct. 11, 1889	Priesthood, May 27, 1893
328.—BOWEN, JOHN	Chicago	Oct. 19, 1889	Priesthood, July 26, 1894
329.—MURPHY, JOSEPH	New York	Oct. 19, 1889	Left College, June 3, 1893
330.—NOLAN, MICHAEL	Rochester	Oct. 19, 1889	Priesthood, May 2, 1895
331.—MURRAY, DANIEL	Mobile	Oct. 20, 1889	Priesthood, May 27, 1893
332.—GEFELL, EMILIUS	Rochester	Oct. 24, 1889	Priesthood, July 24, 1895
333.—DUESSING, HENRY	St. Louis	Oct. 24, 1889	Drowned, Anzio, Aug. 6, 1891
334.—DUFFY, JOHN	Philadelphia	Oct. 29, 1889	Priesthood, July 26, 1894
335.—GALLAGHER, JOSEPH	Philadelphia	Oct. 29, 1889	Died at Grottoferrata, Aug. 24, 1894
336.—JOOS, JOSEPH	Detroit	Oct. 31, 1889	Priesthood, June 29, 1891
337.—FITZGERALD, ROBERT	Hartford	Oct. 31, 1889	Priesthood, July 23, 1893
338.—RENNOLDS, PAUL	Baltimore	Nov. 9, 1889	Priesthood, June 8, 1895
339.—PRENDERGAST, JEREMIAH	St. Paul	Nov. 27, 1889	Left College, May 23, 1891
340.—KNAPE, LEO	Boston	Aug. 23, 1890	Priesthood, May 30, 1896
341.—BRUCKER, VICTOR	Vincennes	Sept. 23, 1890	Priesthood, May 30, 1896
342.—STOLTE, BERNARD	St. Louis	Oct. 24, 1890	Priesthood, May 19, 1894
343.—CURLEY, DANIEL J.	New York	Nov. 3, 1890	Priesthood, May 19, 1894
344.—DONOHUE, WILLIAM	New York	Nov. 3, 1890	Priesthood, May 27, 1893
345.—GRIFFITH, GEORGE	New York	Nov. 3, 1890	Priesthood, May 19, 1894
346.—O'BRIEN, JAMES	New York	Nov. 3, 1890	Priesthood, May 19, 1894
347.—SPENSLEY, JOHN	Albany	Nov. 6, 1890	Priesthood, July 26, 1896

# *List of Students*

559

348.—JOHNSON, WARD H.	Rochester	March 29, 1891	Left College,	July 14, 1891
349.—McKEOWN, FRANCIS	Idaho (?)	April 6, 1891	Priesthood,	June 11, 1892
350.—GOSMAN, LEO	Winona	Sept. 12, 1891	Priesthood,	June 12, 1897
351.—SHANAHAN, EDMUND	Boston	Oct. 7, 1891	Priesthood,	May 27, 1893
352.—BRANNAN, JOHN	St. Paul	Oct. 7, 1891	Priesthood,	June 12, 1897
353.—HENRY, JOSEPH	Chicago	Oct. 8, 1891	Left College,	Aug. 12, 1896 (?)
354.—DUNN, JOSEPH	St. Louis	Oct. 17, 1891	Left College,	March 24, 1893
355.—BRODERICK, BONAVENTURE	Hartford	Oct. 19, 1891	Priesthood,	July 25, 1896
356.—GORAN, PATRICK	Baltimore	Oct. 19, 1891	Priesthood,	March 7, 1897
357.—McLAUGHLIN, JOHN	Hartford	Oct. 19, 1891	Priesthood,	June 12, 1897
358.—PLAMONDON, WILLIAM	Burlington	Oct. 21, 1891	Priesthood,	April 10, 1893
359.—CARROLL, MICHAEL	Boston	Oct. 29, 1891	Priesthood,	March 18, 1893
360.—CONNELLY, JOHN	Wilmington	Oct. 29, 1891	Priesthood,	June 8, 1895
361.—COLE, JOSEPH	Ogdensburg	Oct. 31, 1891	Priesthood,	May 27, 1893
362.—KELLY, JOHN	Hartford	Nov. 6, 1891	Left College,	April 21, 1892
363.—WOLFSTYN, EMILIO	Detroit	Oct. 18, 1890	Priesthood,	May 19, 1894
364.—KELLY, JAMES	Brooklyn	Oct. 18, 1890	Priesthood,	June 8, 1895
365.—WHITE, WILLIAM	Brooklyn	Oct. 18, 1890	Priesthood,	July 26, 1894
366.—BLAKE, STEPHEN S.	New York	Sept. 24, 1892	Left College,	March 6, 1894
367.—DEVLIN, EDWARD	Winona	Sept. 24, 1892	Priesthood,	June 8, 1895
368.—CUMMISKEY, JOHN	Winona	Sept. 28, 1892	Priesthood,	June 12, 1897
369.—TEMPLE, WILLIAM	Wilmington	Sept. 28, 1892	Priesthood,	July 25, 1895
370.—WATERS, THOMAS E.	Richmond	Oct. 13, 1892	Left College,	1896
371.—FLAHERTY, EDMUND P.	Brooklyn	Oct. 17, 1892	Priesthood,	June 12, 1897
372.—BRENNAN, CHARLES	Hartford	Sept. 19, 1892	Priesthood,	June 12, 1897
373.—O'HERN, JOSEPH P.	Rochester	Oct. 20, 1892	Left College,	March 30, 1894
374.—SMITH, CHARLES A.	Newark	Oct. 29, 1892	Priesthood,	May 26, 1896
375.—RECHTIN, HERMAN H.	Cincinnati	Oct. 29, 1892	Priesthood,	July 25, 1897
376.—GLEASON, DENIS L.	Hartford	Oct. 31, 1892	Priesthood,	June 12, 1897
377.—NICKEL, RUDOLPH	Milwaukee	May 7, 1893	Priesthood,	June 4, 1898



# 560 *History of the American College, Rome*

NAME	DIOCESE	ENTRANCE	PRIESTHOOD OR DEPARTURE
378.—MONT-PITON, JOHN	Santa Fé	June, 1893	Left College, Feb. 14, 1894
379.—ARMSTRONG, JAMES	St. Paul	Sept. 15, 1893	Left College, Jan. 22, 1894
380.—COYLE, JAMES	Mobile	Oct. 14, 1893	Priesthood, May 30, 1896
381.—HENRY, MICHAEL	Mobile	Oct. 14, 1893	Priesthood, May 30, 1896
382.—RYAN, FRANCIS	St. Paul	Oct. 14, 1893	Priesthood, June 12, 1897
383.—GLYNN, WILLIAM	Syracuse	Oct. 21, 1893	Priesthood, June 12, 1897
384.—SHEEHAN, MICHAEL	Brooklyn		Left College, May 22, 1894
385.—MACMAHON, JAMES	Philadelphia	Oct. 24, 1893	Left College, Sept. 1, 1894
386.—TIERNEY, EDWARD	New York	Oct. 26, 1893	Priesthood, May 30, 1896
387.—CREEDON, WILLIAM	New York	Oct. 26, 1893	Priesthood, June 12, 1897
388.—GRASSER, MARTIN	New York	Oct. 26, 1893	Priesthood, June 12, 1897
389.—SINNOTT, WILLIAM	New York	Oct. 26, 1893	Priesthood, June 12, 1898
390.—BUSTIN, DENIS	Scranton	Oct. 29, 1893	Priesthood, May 30, 1896
391.—FERRY, JOHN	Brooklyn	Oct. 29, 1893	Priesthood, March 7, 1896
392.—CRUSE, JOSEPH	St. Louis	Oct. 29, 1893	Priesthood, June 12, 1898
393.—O'BRYAN, FRANCIS	Chicago	Oct. 29, 1893	Priesthood, June 12, 1898
394.—GRANT, JOHN	Buffalo	Oct. 29, 1893	Priesthood, May 27, 1899
395.—PLEUS, JOHN	St. Louis	Oct. 29, 1893	Priesthood, May 27, 1899
396.—GASS, ALBERT	St. Louis	Oct. 30, 1893	Priesthood, May 27, 1899
397.—MAHON, JOHN	Brooklyn	Oct. 30, 1893	Priesthood, May 27, 1899
398.—MONAHAN, THOMAS	Newark	Oct. 31, 1893	Left College, Sept. 3, 1897
399.—NOONAN, JAMES	St. Augustine	Nov. 10, 1893	Priesthood, June 12, 1897
400.—MANIFOLD, ALBERT	Philadelphia	Feb. 17, 1894	Priesthood, June 21, 1897
401.—GORDON, JOHN	Pittsburg	Sept. 28, 1894	Left College, Feb. 21, 1894
402.—HEALY, WILLIAM	Vincennes	Oct. 4, 1894	Left College, Nov. 30, 1894
403.—LAVELLE, FRANCIS	New York	Oct. 19, 1894	Priesthood, March 11, 1895
404.—CLARKE, JAMES	New York	Oct. 19, 1894	Left College, Jan. 2, 1895
405.—O'BRIEN, JOHN	New York	Oct. 19, 1894	Priesthood, June 4, 1898
406.—O'TOOLE, JOHN	Brooklyn	Oct. 19, 1894	Priesthood, June 4, 1898

# *List of Students*

561

407.—ZYBURA, JOHN	Cleveland	Oct.	19, 1894	Priesthood,	April 17, 1898
408.—O'REILLEY, THOMAS	Cleveland	Oct.	19, 1894	Priesthood,	May 6, 1898
409.—KANE, JOSEPH	New York	Oct.	19, 1894	Left College.	
410.—McLAUGHLIN, PATRICK	New York	Oct.	19, 1894	Priesthood,	June 9, 1900
411.—SWEENEY, WALTER	Boston	Oct.	26, 1894	Priesthood,	May 27, 1899
412.—BLESSING, PETER	Providence	Oct.	27, 1894	Priesthood,	May 27, 1899
413.—DRISCOLL, JOHN	Baltimore	Oct.	27, 1894	Priesthood,	May 27, 1899
414.—NORTON, JOHN	St. Louis	Oct.	28, 1894	Priesthood,	June 12, 1898
415.—MERCER, ALEXANDER	Milwaukee	Oct.	28, 1894	Priesthood,	May 27, 1899
416.—GRONTZER, CONSTANTINE	Philadelphia	Oct.	2, 1895	Left College,	Oct. 20, 1896
417.—DEVER, DANIEL	Baltimore	Oct.	16, 1895	Priesthood,	May 27, 1899
418.—LAWLER, JEREMIAS	Baltimore	Oct.	24, 1895	Left College,	Feb. 16, 1896
419.—CREAGH, JOHN	Boston	Oct.	29, 1895	Priesthood,	
420.—VEALE, JAMES	St. Augustine	Nov.	2, 1895	Priesthood,	Dec. 23, 1899
421.—McMULLEN, WILLIAM	Pittsburg	Feb.	9, 1897		
422.—DONNELLY, EUGENE	Brooklyn	Nov.	15, 1895	Priesthood,	June 9, 1900
423.—WALSH, JAMES	Fort Wayne	Oct.	31, 1896	Priesthood,	Feb. 18, 1900
424.—CULBERT, WILLIAM	Boston	Sept.	4, 1896	Priesthood,	June 9, 1900
425.—McLAUGHLIN, JOHN	Newark	Sept.	25, 1896	Left College,	Feb. 4, 1896
426.—HANRAHAN, JAMES	Springfield	Oct.	18, 1896	Priesthood,	Dec. 23, 1899
427.—MAGRI, JOSEPH	Richmond	Nov.	20, 1896	Priesthood,	June 9, 1900
428.—TRACEY, HENRY	New York	Oct.	2, 1896	Priesthood,	
429.—AHERN, JAMES	Springfield	Oct.	18, 1896	Priesthood,	June 9, 1900
430.—CONWAY, JOSEPH	Brooklyn	Oct.	18, 1896	Left College,	April 5, 1899
431.—FORAN, WILLIAM	Springfield	Oct.	18, 1896	Priesthood,	June 1, 1901
432.—O'REILLY, PATRICK	Boston	Nov.	6, 1896	Priesthood,	June 1, 1901
433.—DOUGHERTY, JOHN J.	Wilmington	June	16, 1897	Priesthood,	June 9, 1900
434.—GARRIGAN, WILLIAM	Philadelphia	Oct.	9, 1896	Priesthood,	June 1, 1901
435.—KEHOE, DANIEL	Philadelphia	Oct.	9, 1896	Priesthood,	June 1, 1901
436.—GARRITY, WILLIAM	Vincennes	Oct.	18, 1896	Priesthood,	June 1, 1901

NAME	DIOCESE	ENTRANCE	PRIESTHOOD OR DEPARTURE
437.—CASEY, JOSEPH	St. Louis	Oct. 23, 1896	Priesthood, May 24, 1902
438.—STICKNEY, LOUIS	Baltimore	Oct. 29, 1896	Priesthood, June 15, 1902
439.—LUDLOW, SAMUEL	New York	Oct. 25, 1896	Left College, May, 1897
440.—DOWNES, EDWARD	New Haven	Sept. 16, 1897	Priesthood, June 9, 1900
441.—WIRTH, EDMUND J.	Rochester	Oct. 21, 1897	Priesthood, May 27, 1899
442.—McMACKIN, DANIEL J.	New York	Aug. 27, 1897	Priesthood, June 9, 1900
443.—SMITH, GEORGE	Vincennes	Oct. 7, 1897	Priesthood, June 1, 1901
444.—O'HERN, JOHN F.	Rochester	Oct. 18, 1897	Priesthood, Feb. 17, 1901
445.—McDONNELL, JAMES	New York	Oct. 18, 1897	Priesthood, June 1, 1901
446.—SPLAINE, MICHAEL	Boston	Oct. 16, 1897	Priesthood, June 1, 1901
447.—GOFFIN, FRANCIS	Rochester	Oct. 18, 1897	{ Priesthood, May 24, 1902 Left College, Sept. 22, 1902
448.—REARDON, PATRICK	New York	Oct. 18, 1897	Priesthood, June 1, 1901
449.—REILLY, THOMAS	New York	Oct. 18, 1897	Left College, Jan., 1898
450.—SHEEHAN, JOHN	Grand Rapids	Sept. 25, 1897	Priesthood, April 11, 1903
451.—CORRIGAN, JOSEPH	Philadelphia	Oct. 5, 1897	Priesthood, June 6, 1903
452.—FLYNN, WILLIAM	Hartford	Oct. 25, 1897	Priesthood, June 1, 1901
453.—JOYCE, JOSEPH	Hartford	Oct. 25, 1897	Priesthood, May 24, 1902
454.—COLEMAN, NICHOLAS	Hartford	Oct. 25, 1897	Priesthood, June 15, 1902
455.—CALLAHAN, DANIEL	Newark	Oct. 18, 1897	Priesthood, June 1, 1901
456.—HALEY, FRANCIS	Cleveland	Oct. 18, 1897	Left College, Feb., 1903
457.—CASEY, JOHN	Springfield	Oct. 23, 1897	Priesthood, June 1, 1901
458.—MURPHY, DENIS J.	Nashville	Oct. 25, 1897	Priesthood, May 27, 1899
459.—CHAMBERS, STUART	New York	Oct. 25, 1897	Priesthood, July 23, 1902
460.—WILSON, JOSEPH	Alton	Oct. 28, 1897	Priesthood, May 24, 1902
461.—HEADEN, FRANCIS	Chicago	Jan. 25, 1898	Priesthood, June 9, 1900
462.—HURLEY, JAMES	Chicago	Oct. 21, 1898	Priesthood, May 27, 1899
463.—DELANEY, FREDERICK	Boston	Sept. 17, 1898	Left College, April 25, 1900
464.—HENRY, EDWARD	New York	Oct. 25, 1898	Left College, June, 1899

465.—STEINS, MICHAEL	Syracuse	Oct.	3, 1898	{ Ordained, Left College,	May 24, 1902
466.—CORRIDAN, JAMES	New York	Oct.	20, 1898	{ Priesthood,	May 8, 1903
467.—GOUGH, MICHAEL	Scranton	Oct.	21, 1898	{ Left College,	May 24, 1902
468.—JORDAN, RICHARD	Scranton	Oct.	21, 1898	{ Priesthood,	June 7, 1901
469.—COLETT, FRANCIS P.	St. Louis	Nov.	1, 1898	{ Left College,	May 24, 1902
470.—HIGGINS, JAMES	Brooklyn	Nov.	3, 1898	{ Priesthood,	Oct., 1901
471.—SCANLAN, MICHAEL	Boston	Nov.	17, 1898	{ Left College,	June 1, 1901
472.—MCKENNA, JOSEPH	Brooklyn	Nov.	3, 1898	{ Priesthood,	Feb. 26, 1902
473.—SUPPLE, DAVID	Boston	Nov.	3, 1898	{ Priesthood,	July 25, 1901
474.—MURPHY, JOHN	Eric	Sept.	30, 1898	{ Priesthood,	June 6, 1903
475.—O'NEILL, FELIX H.	Newark	Feb.	28, 1898	{ Priesthood,	June 6, 1903
476.—DOYLE, JOHN P.	Brooklyn	Oct.	30, 1897	{ Priesthood,	June 9, 1900
477.—O'BRIEN, HUGH A.	Mobile	Oct.	30, 1897	{ Priesthood,	June 1, 1901
478.—REDING, PETER C.	Baltimore	Nov.	2, 1897	{ Priesthood,	June 1, 1901
479.—SEEBECK, EDWARD	Brooklyn	Oct.	30, 1897	{ Left College,	April, 1899
480.—HEENEY, BERNARD	Chicago	Oct.	25, 1898	{ Left College,	Sept. 15, 1898
481.—PRIN, JOHN	New Orleans	Nov.	8, 1898	Received orders in Louvain.	
482.—TIGHE, MICHAEL	New York	Dec.	12, 1898	{ Priesthood,	May 24, 1902
483.—KENNEDY, JOSEPH P.	Philadelphia	Aug.	22, 1899	{ Died, Rome,	May 6, 1908
484.—GILLEN, RICHARD J.	New Orleans	Oct.	5, 1899	{ Priesthood,	June 9, 1900
485.—FINN, CHARLES A.	Boston	Oct.	9, 1899	{ Priesthood,	June 6, 1903
486.—RUMMELL, JOSEPH	New York	Oct.	15, 1899	{ Priesthood,	May 24, 1902
487.—CHERRY, JOSEPH	New York	Oct.	16, 1899	{ Left College,	May 9, 1903
488.—TWOMEY, JOHN J.	New York	Oct.	16, 1899	{ Left College,	Sept., 1900
489.—BURKE, ALBERT	Cincinnati	Oct.	19, 1899	{ Subdeacon,	May 24, 1902
490.—KASSMAN, JOSEPH	Cincinnati	Oct.	19, 1899	{ Left College,	Aug. 10, 1904
				{ Priesthood,	Aug. 16, 1904
					Dec. 17, 1904

NAME	DIOCESE	ENTRANCE	PRIESTHOOD OR DEPARTURE
491.—COOPER, JOHN M.	Baltimore	Oct. 21, 1899	Priesthood, June 17, 1905
492.—NOLAN, JOSEPH	Cleveland	Oct. 21, 1899	{ Priesthood, June 24, 1904 Left College, Dec. 3, 1905
493.—REEDY, JOHN	Scranton	Oct. 22, 1899	Left College, Nov., 1901
494.—WINSOR, WALTER P.	Boston	Oct. 22, 1899	Left College, July, 1901
495.—GILFILLIN, JOSEPH	St. Louis	Oct. 23, 1899	Left College, June 11, 1900
496.—ECKENRODE, JOHN	Baltimore	Oct. 24, 1899	Priesthood, Jan. 17, 1905
497.—BUTLER, LEO	Springfield	Oct. 25, 1899	Joined the Jesuits, April 5, 1900
498.—FITZMAURICE, EDMUND	Erie	Oct. 26, 1899	Priesthood, May 28, 1904
499.—CORBETT, JOHN	Boston	Oct. 28, 1899	Priesthood at Portland, 1901
500.—FELL, LAWRENCE	Buffalo	Oct. 28, 1899	Priesthood, July 23, 1902
501.—QUINN, FRANCIS	Philadelphia	Oct. 29, 1899	Priesthood, June 1, 1901
502.—BARTLEY, JAMES	Providence	Nov. 3, 1899	{ Priesthood, March 19, 1904 Left College, March 29, 1904
503.—MAHONEY, BERNARD	Albany	Nov. 3, 1899	{ Priesthood, Feb. 27, 1904 Spiritual Director, Dec. 7, 1909
504.—O'Rourke, JOHN	Providence	Nov. 3, 1899	Left for Portugal, Nov., 1900
505.—SOLIGNAC, JOSEPH	New Orleans	Nov. 4, 1899	{ Left College, June 15, 1901 Priesthood at Dunwoodie.
506.—BRESNAHAN, PATRICK	St. Augustine	Nov. 20, 1899	Priesthood at Baltimore.
507.—REULAND, JOHN J.	Chicago	Nov. 18, 1899	Priesthood, Dec. 22, 1900
508.—McKAY, ALEXANDER	Philadelphia	Nov. 12, 1899	{ Left College, March 28, 1900 Came for Canon Law.
509.—MÜLLER, AUGUST	Buffalo	Nov. 14, 1899	{ Left College, Dec. 21, 1899 Came for Canon Law.
510.—SCHAFFEL, PAUL	Milwaukee	Oct. 11, 1900	Priesthood, Innsbruck, 1907
511.—CASEY, JOHN A.	Manchester	Oct. 19, 1900	{ Priesthood before entrance. Left College, June 30, 1901



512.—TULLY, DANIEL	Springfield	Oct.	20, 1900	{ Priesthood, June 6, 1903 Left College, April 11, 1904
513.—TURNER, JOHN	New York	Oct.	20, 1900	Priesthood, May 28, 1904
514.—HARTY, JOHN	Brooklyn	Oct.	20, 1900	Priesthood, Dec. 17, 1904
515.—O'GARA, MARTIN	New York	Oct.	20, 1900	Priesthood, May 28, 1904
516.—DORE, AMBROSE	Boston	Oct.	21, 1900	Priesthood, June 17, 1905
517.—SUPPLE, JAMES	Boston	Oct.	21, 1900	Priesthood, June 17, 1905
518.—BEALL, BENJAMIN	Mobile	Nov.	3, 1900	Left College, May 2, 1901
519.—KELLEHER, JOHN	Richmond	Nov.	3, 1900	Priesthood, June 9, 1906
520.—O'CONNELL, JAMES	Boston	Nov.	3, 1900	{ Left College, Sept., 1903 Priesthood, Boston, 6, 1903
521.—DUNPHY, JAMES	Springfield	Nov.	10, 1900	Priesthood, June 15, 1906
522.—O'HERN, CHARLES	Chicago	Sept.	21, 1901	Priesthood, July 9, 1906
523.—ROGERS, BERNARD	Chicago	Sept.	21, 1901	Priesthood, June 25, 1902
524.—WHITAKER, JOSEPH	Philadelphia	Sept.	25, 1901	{ Left College, Dec. 8, 1904 Priesthood, Philadelphia.
525.—DOLAN, LOUIS	Philadelphia	Sept.	25, 1901	{ Priesthood, June 17, 1905 Priesthood, March 18, 1905
526.—DEVLIN, JOHN	Newark	Sept.	25, 1901	Priesthood, Dec. 17, 1904
527.—McCARTHY, DANIEL	Newark	Sept.	25, 1901	Priesthood, Dec. 17, 1904
528.—TALBOT, JAMES	New York	Oct.	3, 1901	Priesthood, June 9, 1906
529.—ALFALG, AUGUST	New York	Oct.	3, 1901	Priesthood, May 25, 1907
530.—McGINLEY, LEO	Philadelphia	Oct.	10, 1901	Priesthood, Aug. 30, 1903
531.—MILLER, FRANCIS	Dubuque	Oct.	16, 1901	Died,
532.—WHEELER, DONOVAN J.	Brooklyn	Oct.	1, 1901	{ Left College, June 11, 1902 Died, Brooklyn,
533.—MULCAHEY, DANIEL	Dubuque	Oct.	17, 1901	Priesthood, June 17, 1905
534.—NOLL, RAYMONB	Indianapolis	Oct.	17, 1901	Priesthood, June 17, 1905
535.—WOLFE, JOHN	Dubuque	Oct.	17, 1901	Priesthood, June 17, 1905
536.—BRENNAN, ANDREW	Scranton	Oct.	24, 1901	Priesthood, Dec. 17, 1904
537.—HICKEY, AUGUSTINE	Boston	Oct.	25, 1901	Priesthood, Nov. 11, 1906

# 566 *History of the American College, Rome*

NAME	DIOCESE	ENTRANCE	PRIESTHOOD OR DEPARTURE
538.—SHEEHAN, WILLIAM F.	Syracuse	Oct. 25, 1901	Left College, Nov., 1907
539.—TOOMEY, DAVID J.	Boston	Oct. 25, 1901	Priesthood, May 25, 1907
540.—DRISCOLL, JOHN	Portland	Nov. 1, 1901	{ Priesthood, March 19, 1904
541.—NELLIGAN, JAMES	Portland	Nov. 3, 1901	{ Left College, March 29, 1904
542.—RYAN, MARTIN	Wilmington	Oct. 31, 1901	Left College, May 19, 1902
543.—RYAN, EDWARD F.	Boston	Nov. 4, 1901	Priesthood, Sept. 21, 1905
544.—GANS, LEO	St. Cloud	Nov. 6, 1901	Priesthood, Aug. 10, 1905
545.—MCGINNIS, JAMES	New York	Nov. 11, 1901	Priesthood, Feb. 15, 1903
546.—TURNER, PATRICK	Mobile	Nov. 12, 1901	Priesthood, June 17, 1905
547.—THIER, AUGUST	Dubuque	Jan. 31, 1902	Priesthood, May 28, 1904
548.—ROTH, ALFRED	Syracuse	Sept. 7, 1902	Priesthood before entrance.
549.—BRANDT, ARTHUR	Brooklyn	Sept. 7, 1902	Priesthood, June 6, 1903
550.—FARRELL, WILLIAM	Wichita	Oct. 6, 1902	Left College, Sept. 25, 1903
551.—KEYES, EDWARD	Philadelphia	Oct. 10, 1902	Priesthood, Dec. 17, 1905
552.—SCHADE, JOSEPH	Philadelphia	Oct. 10, 1902	Died, July 4, 1903
553.—BOYLAN, JAMES	Philadelphia	Oct. 13, 1902	Priesthood, June 9, 1906
554.—SINNOTT, EDWARD	New York	Oct. 13, 1902	{ Priesthood, Sept. 21, 1905
555.—BARTHEL, GEORGE	New York	Oct. 13, 1902	{ One year for Gregorian chant.
556.—DOUGHERTY, THOMAS	New York	Oct. 13, 1902	Priesthood, May 20, 1906
557.—MULLIGAN, MICHAEL	Newark	Oct. 13, 1902	Priesthood, June 9, 1906
558.—MCGLINCHAY, JOSEPH	Boston	Oct. 13, 1902	Priesthood, June 9, 1906
559.—EVERETT, WILLIAM	Hartford	Oct. 24, 1902	Priesthood, May 28, 1904
560.—TIERNEY, WILLIAM	Hartford	Oct. 18, 1902	Priesthood, May 25, 1907
561.—HARDIMAN, JOHN	Nashville	Oct. 18, 1902	Priesthood, March 14, 1908
562.—BREW, CHARLES	Nashville	Oct. 21, 1902	Left College, Feb. 18, 1903
563.—BURNS, JOHN	Nashville	Oct. 21, 1902	Priesthood, June 6, 1909
564.—KRAMER, EDWARD	Cleveland	Oct. 22, 1902	Died, Dec. 3, 1906
			Left College, Sept. 3, 1903
			Priesthood, June 13, 1908



565.—HOAR, EDWARD	Brooklyn	Oct.	24, 1902	Priesthood,	Dec.	22, 1906
566.—VEIT, JAMES	New York	Nov.	1, 1902	Priesthood,	June	6, 1903
567.—ENGLISH, JOSEPH	St. Louis	Nov.	1, 1902	Priesthood,	June	17, 1905
568.—NUGENT, WILLIAM	St. Louis	Nov.	1, 1902	Priesthood,	June	17, 1905
569.—MITCHELL, JAMES	Hartford	Nov.	3, 1902	{ Left College,	Dec.	4, 1903
				{ Priesthood, Baltimore.		
570.—DOYLE, PATRICK	Springfield	Nov.	3, 1902	{ Left College,	July	16, 1904
				{ Priesthood, Innsbruck.		
571.—QUIGLEY, JOHN	Springfield	Nov.	3, 1902	{ Left College,	Feb.	28, 1906
				{ Priesthood, Springfield,		1906
572.—DEQUOX, GEORGE	Grand Rapids	Nov.	3, 1902	Priesthood,	Sept.	21, 1907
573.—HIGGINS, WILLIAM	Springfield	Nov.	6, 1902	Priesthood,	June	9, 1906
574.—O'CONNOR, EDMUND	Buffalo	Nov.	13, 1902	Priesthood,	May	25, 1907
575.—DORAN, ALVAH	Philadelphia	Jan.	14, 1903	Priesthood,	May	28, 1904
576.—O'CONNOR, FRANCIS	Alton	Jan.	21, 1903	Left College,	Sept.,	1904
				{ Priesthood,	Sept.	21, 1907
577.—SCULLEN, WILLIAM	Cleveland	Feb.	28, 1903	{ Remained one year for Canon Law.		
578.—SHIELDS, JOHN	Harrisburg	Sept.	1, 1903	Priesthood,	Feb.	23, 1907
579.—BALUTA, ALOYSIUS	Harrisburg	Sept.	1, 1903	Priesthood,	Feb.	23, 1907
580.—MAXWELL, CHARLES	Buffalo	Sept.	1, 1903	Priesthood,	July	25, 1908
581.—KIERNAN, JOHN	Newark	Sept.	25, 1903	{ Priesthood,	Dec.	16, 1906
				{ Died,	Jan.,	1909
582.—HERBERT, JOSEPH	Brooklyn	Sept.	25, 1903	{ Left College,	June	19, 1905
				{ Priesthood, Brooklyn.		
583.—MALLEN, EDWARD	St. Joseph	Sept.	27, 1903	{ Left College,		1907
				{ Priesthood, St. Joseph.		
584.—COAKLEY, THOMAS	Pittsburg	Oct.	1, 1903	Priesthood,	May	25, 1907
585.—BORNEMAN, CHARLES	Philadelphia	Oct.	10, 1903	{ Priesthood,	Dec.	22, 1906
				{ Left College,	Jan.	1, 1907

NAME	DIOCESE	ENTRANCE	PRIESTHOOD OR DEPARTURE
586.—FISCH, JOSEPH	Sioux City	Oct. 10, 1903	Priesthood, May 25, 1907
587.—BAXTER, EDWARD	New York	Oct. 20, 1903	Priesthood, April 18, 1908
588.—CONLEY, CHARLES	Rockford	Oct. 23, 1903	Priesthood, April 10, 1909
589.—HANNA, EDWARD	Chicago	Oct. 23, 1903	{ Left College, Feb. 28, 1906 Priesthood, Baltimore, for Helena, Mont.
590.—McCLELLAN, CHARLES	Chicago	Oct. 23, 1903	Priesthood, June 5, 1909
591.—WAROMKOWSKI, WALTER	Chicago	Oct. 23, 1903	Priesthood, June 5, 1909
592.—MURPHY, JOHN	Philadelphia	Oct. 23, 1903	{ Left College, July 1, 1907 Priesthood, Philadelphia, 1908
593.—COX, JOHN	Scranton	Oct. 24, 1903	Priesthood, June 5, 1909
594.—GOLDEN, JAMES	Scranton	Oct. 24, 1903	Priesthood, June 13, 1908
595.—MOYNIHAN, JAMES	St. Paul	Oct. 26, 1903	Priesthood, May 25, 1907
596.—DRENNAN, THOMAS	Hartford	Oct. 26, 1903	Priesthood, June 5, 1909
597.—APPO, LOCKSLEY	Brooklyn	Oct. 26, 1903	Priesthood, May 25, 1907
598.—CURRAN, JOHN	Boston	Oct. 26, 1903	{ Priesthood, March 30, 1907 { Left College, May 28, 1907
599.—POWERS, JOHN	Boston	Oct. 26, 1903	Priesthood, June 13, 1908
600.—DRISCOLL, MARK	Boston	Oct. 26, 1903	Priesthood, April 18, 1908
601.—O'BRIEN, VINCENT	Albany	Oct. 26, 1903	Priesthood, Sept. 19, 1908
602.—BRADLEY, FRANCIS	Fall River	Oct. 26, 1903	Priesthood, April 18, 1908
603.—DEVER, STEPHEN P.	Philadelphia	Nov. 4, 1903	Priesthood before entrance.
604.—MURPHY, JOSEPH	Philadelphia	Nov. 4, 1903	Priesthood before entrance.
605.—MCGARRY, JOHN	Boston	Nov. 4, 1903	Priesthood, Feb. 27, 1904
606.—CREEDON, JOSEPH	New York	Nov. 9, 1903	Priesthood, Louvain, for Ogdensburg.
607.—MARSHALL, TERENCE	New York	Nov. 9, 1903	Priesthood, May 25, 1907
608.—HEMMICK, WILLIAM	Baltimore	Nov. 12, 1903	Left College, Sept., 1905
609.—RATTO, JOSEPH	Philadelphia	Nov. 18, 1903	Priesthood, May 25, 1907

# *List of Students*

569

610.—O'CONNELL, JOHN	Boston	Nov. 21, 1903	Priesthood, Feb. 27, 1904
611.—HYLAND, ALFRED	Grand Rapids	Oct. 9, 1904	Priesthood, April 10, 1909
612.—GEROW, RICHARD	Mobile	Oct. 10, 1904	Priesthood, June 5, 1909
613.—DOYLE, JOHN	Portland	Oct. 10, 1904	Left College, July, 1907
614.—MURPHY, FRANCIS	Boston	Oct. 10, 1904	Priesthood, June 13, 1908
615.—CRANEY, JAMES	Dubuque	Oct. 15, 1904	Priesthood, April 18, 1908
616.—DUFFY, JOHN	Newark	Oct. 15, 1904	Priesthood, June 13, 1908
617.—KERPER, MICHAEL	Dubuque	Oct. 15, 1904	Priesthood, June 13, 1908
618.—McDERMOTT, JOSEPH	Philadelphia	Oct. 15, 1904	Priesthood, April 18, 1908
619.—GRIFFIN, JAMES	Chicago	Oct. 17, 1904	Priesthood, July 25, 1909
620.—WALSH, HENRY	Chicago	Oct. 17, 1904	Priesthood, Sept. 18, 1909
621.—CAMPBELL, FRANCIS	New York	Nov. 2, 1904	Priesthood, June 13, 1908
622.—COTTER, THOMAS	New York	Oct. 20, 1904	{ Left College, Dunwoodie. 1906
623.—KAPPUS, OTTO	Cleveland	Oct. 21, 1904	Left College, Feb., 1908
624.—GALLENA, WILLIAM	Cleveland	Oct. 21, 1904	Priesthood, June 13, 1908
625.—SMITH, ALPHONSUS	Indianapolis	Oct. 23, 1904	Priesthood, April 18, 1908
626.—MURPHY, JAMES	Sioux City	Oct. 24, 1904	Priesthood, June 13, 1908
627.—WALL, JOHN	Buffalo	Oct. 24, 1904	Left College, Nov. 23, 1904
628.—MURPHY, WILLIAM	Detroit	Oct. 27, 1904	Priesthood, June 13, 1908
629.—DONOHUE, BENJ. J. K.	Wilmington	Oct. 29, 1904	Priesthood in America for Savannah.
630.—SULLIVAN, CHARLES	Boston	Nov. 13, 1904	Priesthood before entrance.
631.—AMBROSEY, MICHAEL	Dubuque	Oct. 3, 1905	Priesthood, June 5, 1909
632.—SEMPER, ISDORE	Dubuque	Oct. 3, 1905	Priesthood, June 13, 1908
633.—DOOLEY, PETER	St. Louis	Oct. 7, 1905	Priesthood, April 10, 1909
634.—LYNCH, JOHN	St. Louis	Oct. 7, 1905	Priesthood, June 5, 1909
635.—KEEFE, WILLIAM	Indianapolis	Oct. 13, 1905	Priesthood, June 5, 1909
636.—MOLLOY, THOMAS	Brooklyn	Oct. 13, 1905	Priesthood, Sept. 19, 1908
637.—CONWAY, JOHN	Scranton	Oct. 21, 1905	Priesthood, Nov. 22, 1908

# 570 *History of the American College, Rome*

NAME	DIOCESE	ENTRANCE	PRIESTHOOD OR DEPARTURE
638.—JORDAN, EDWARD	Scranton	Oct. 21, 1905	Priesthood, April 10, 1909
639.—KENNEY, ARTHUR	Wilmingon	Oct. 22, 1905	Left College, 1907
640.—KINNANE, RAPHAEL	Cleveland	Oct. 22, 1905	Priesthood, June 13, 1908
641.—WEBER, ALOYSIUS	New York	Oct. 22, 1905	Priesthood, June 13, 1908
642.—DAUENHAUER, JOHN	Newark	Oct. 22, 1905	Priesthood, Sept. 19, 1908
643.—MOONEY, EDWARD	Cleveland	Oct. 22, 1905	Priesthood, April 10, 1909
644.—MULCAHEY, ROBERT	New York	Oct. 22, 1905	Priesthood, April 10, 1909
645.—TRACEY, EDWARD	New York	Oct. 22, 1905	Priesthood, Sept. 19, 1908
646.—MARKHAM, RAPHAEL	Cincinnati	Oct. 27, 1905	Priesthood, June 5, 1909
647.—HAYES, RALPH	Pittsburgh	Oct. 27, 1905	Priesthood, Sept. 18, 1909
648.—DRISCOLL, JOSEPH	Baltimore		
649.—O'LOUGHLIN, PETER	Lincoln	Nov. 4, 1905	Priesthood, Dec. 17, 1907

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